Absent but Not Forgetting

LAST month we made brief mention of the change in the editorial staff of WORLD CALL. It was hard to refrain from devoting an entire page to an appreciation of Mrs. Johnson's fine work throughout the two years of her service here. She quickly justified the committee's judgment that she possessed the editorial gift and she labored with tireless enthusiasm at the editorial task. Her interest, both in the magazine and in the manifold Christian enterprise which it represents, continues unabated. Her purpose of continued fellowship in the work and our estimate of the value of her cooperation would justify adding her new name as a member of our staff. We refrain from doing this only that there may not seem to be any sort of compulsion in her service to the magazine.

The Circulation Man Says

The final check on plans for WORLD CALL Week indicates that at least one thousand churches will participate.

No less encouraging is the response from churches that have signified their intention of observing WORLD CALL Week in November. Should requests continue to come in, material will be prepared for a WORLD CALL Week in November, so that these churches may have the same assistance that we are giving in October. Order your supplies today and let us extend WORLD CALL Week.

A careful record is being made of all subscription lists received during the month of October. Please forward WORLD CALL Week subscriptions during October if possible. This will insure proper credit when the report is published in an early number of the magazine.

This month we are pleased to present a photograph of Mrs. C. C. Bryan, WORLD CALL secretary of the West Street Christian Church of Tipton, Indiana. She and her able assistants have more than doubled their subscription list.

Our Cover

While the editors were anxiously wondering what cover would be most suitable for the religious education number, this splendid picture came to the desk from Beatrice, Nebraska. Space demanded that we cut off some of the six hundred present in the original group, but we saved a fine representation of the Beatrice Sunday school. In the front row at the extreme right is the pastor, M. Lee Sorey. Please observe that the photograph was made in July and that there was no "summer slump." The back cover reproduces a photograph made by President Burnham in Colorado.

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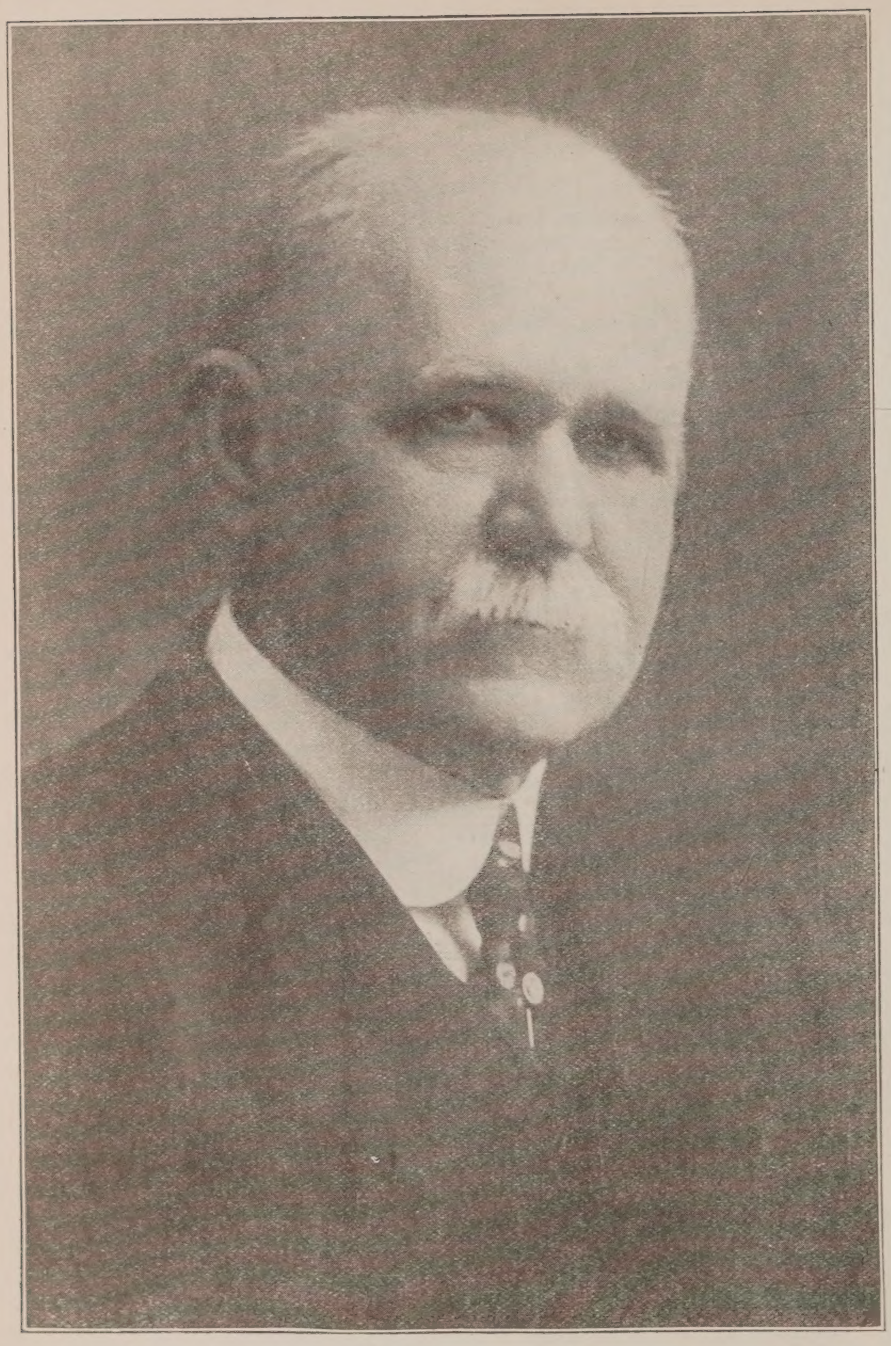


THOMAS M. IDEN

Dr. Iden of the Bible Chair of Michigan University, Ann Arbor, Michigan, was an outstanding leader and inspirer of young men in Butler College, Indianapolis, Indiana, and in the State Normal at Emporia, Kansas. (See page 7.) The call to the work in Ann Arbor, in 1912, was, in his own words, "The opportunity to work in one of the most extensive, most cosmopolitan, most important and most responsive fields for Bible study that the world affords." In a marvelous way he has met the challenge of that field. He has been repeatedly spoken of as the most influential religious force in connection with the University. There are, around the world, in many lands, five thousand men who, in Bible classes or in "The Upper Room," learned to love Professor Iden and who keep in touch with him and eagerly look for his annual message at the Christmas time. It comes directed in his own handwriting. It is his practice, as he addresses each letter, to have before him the mental picture of "his boy" and to offer a prayer in his behalf. These men learned the Way of Life more perfectly from this quiet, unassuming, modest man. They call him "Father Iden."

WORLD CALL

The Pioneer Spirit in Havre, Montana

Volume IV NOVEMBER, 1922 Number 11

That Goal of Half a Million Dollars

WHEN the Winona convention set the goal of $500,000 in Bible school offerings for the work of the United Christian Missionary Society in the current year, many of those present and voting looked upon it as merely a "pious wish," unattainable but innocent.

Proof That It Can Be Reached

The enrollment of our Bible schools is over a million. If each gave one cent a week, the total would be over half a million! That sum looks large only because we have been giving so much less, and we have been giving less principally because we have not had a fair chance to give more. The Woman's Missionary societies, with only a tenth of the Bible schools' enrollment, gave over half a million dollars last year. The birthday boxes alone, if everybody responded to their call, would bring in two hundred thousand dollars a year!

The total offerings of our Bible schools through the United Christian Missionary Society for the last year, ending June 30, 1922, were $386,983.10. This included the Thanksgiving offering for home missions, the Christmas offering for ministerial relief, the Easter offering for benevolence and the Children's Day offering for foreign missions. The goal of $500,000 for all these causes this year requires an increase of $113,016.90 or 29 per cent. In 1920 there was an increase of 35 per cent for home missions, in 1918 a gain of 21 per cent for foreign missions and 74 per cent for benevolence, in 1922 an increase of over 50 per cent for ministerial relief and in 1919 a growth of 23 per cent for the entire list. Clearly it would take only a slight quickening of our old gait to advance 29 per cent this year. But it is high time we were striking a new gait; or, to use a more modern figure, shifting from low gear to high gear, and from one cylinder to six.

The Way of Success

There is no call to adopt sensational methods, to undertake doubtful experiments or to demand of our people more than they are both able and willing to give. All we need to do is to profit generally by the fully verified and continually repeated success of hundreds of our schools. This will involve something like the following order of procedure.

First. Each school will set a goal for its own offerings, a fair portion of the total aim of $500,000. This will be not less than an increase of 40 per cent over its offerings of last year. In many cases it will be an advance of 100 per cent. For the superintendent or the minister to adopt a worthy goal is not enough. The workers' conference, the teachers' meeting, the official board of the church, or whatever local group carries the responsibility in such matters, will give it careful consideration.

Second. Having agreed upon the total goal, and secured its approval by the school, they will divide it among the several departments and organized classes, but only with their unqualified endorsement.

Third. These classes and departments will next determine how much they will undertake to raise on each of the four days and at once take definite steps to secure the cooperation of every individual member. Or, better still, they will give each member a carton of fifty-two duplex envelopes, and ask for a pledge of the two amounts he will give each Sunday, in one side of the envelope for the current expenses of the school, in the other side for missions, benevolence and ministerial relief. The Union Avenue Sunday school of St. Louis increased its offerings 50 per cent the first year and 100 per cent the second year after adopting the duplex envelope and weekly pledge.

The Educational Program and Outcome

Fourth. There will be weekly instruction in the several phases of work to which the members of the school are contributing. Every one has a right to know where his money is going and what it will do.

Fifth. The leaders of each school will bring the four cycles of instruction to appropriate climaxes in the observance of the four great annual Sunday school days. The first in the year, Thanksgiving Sunday, is devoted appropriately not only to American missions but also to the advancement of Sunday school work.

Important as it is that we reach our aim of half a million dollars from the Bible schools this year, in the very process of that achievement we shall accomplish a greater thing. We shall ground our children in the principles and the practice of stewardship and inform both them and ourselves of what God and his people are doing to make this a Christian world. Out of such instruction and training will come a church that will consecrate its best lives to the accomplishment of God's will and give ample funds to enable its sons and daughters to realize greater goals than any financial aim.

The Next Steps in Religious Education

By WILLIAM CLAYTON BOWER

THE immediate and practical character of this subject is not intended in the remotest degree to suggest the disparagement of theory in religious education. Theory is organized thinking about an undertaking. It stands for the placing of intelligence into activity and for the bringing of activity under the control of an intelligent purpose. Theory is what gives form to performance, marking the wide difference between the expert and the empirical worker. Consequently, the more theory we have, based upon facts and sound thinking, the better it is for our performance, including religious education. In the field of theory there lie whole continents of research and constructive thinking that are yet to be explored and charted.

Without disparaging theory, however, this subject implies that we already have a sufficient body of theory upon which to base a program of religious education. The time has come for vigorous, intelligent, purposive action—for the making of our program of religious education effective. This means putting drive into the program. It means the courageous undertaking of new tasks. It means the searching criticism of the results we have been getting from our work in the past, the criticism of the methods by which we have secured these results, and the revision of these methods in the light of a fearless facing of the facts as they present themselves at the present moment.

The Background of Religious Education

In religious education we stand at the summit of a long past. They have missed the dignity and the fundamental place of religious education who think of it as a movement of the recent past. Religious education is as old and as universal as the race. Among primitive peoples religious education and secular education were not only inseparable, but religious education dominated secular education. Religious education is the mother of all education whatsoever.

Moreover, we have behind us a century and a half of Sunday school experience. This is the effort of the church as a specialized institution to teach religion parallel to secular education carried on by the state. Through the greater part of its history the work of the Sunday school has been motivated by a benevolent and a missionary passion, and its work has proceeded along empirical lines.

Furthermore, we have behind us nearly a quarter of a century of scientific thinking in religious education. Scientifically trained educators have been facing the problems of religious education. We have a growing body of scientific literature in the field. The subject has been lifted to an academic basis in our colleges, seminaries and universities, by the side of the physical and social sciences.

If that were not enough, we have back of us the rich experience of scientific secular education through a long and successful history.

These are our backgrounds, this is our past, and against these we must hold up the fruits of our work in the nurture of young and old in religious experience. It is from this summit that we look out over the future that lies before us and face the new challenges of the task that is ours.

The New Demands upon Religious Education

As we look out over the future, we find ourselves caught up in changing conditions that astonish us with their newness and complexity. These new conditions create new demands for which we can find no parallels in our past and for dealing with which we have no precedents. Such new demands call for the enlarging and the readjusting of our old programs to meet the needs of the new day that is upon us.

The religious education that would meet these new demands must be a forward-looking religious education. It must be willing to assume initiative and responsibility. It must have the creative spirit. It must put religious statesmanship into its task. The religious educator must be an engineer of the Kingdom of God.

It must also be willing to feel its way. This is the spirit of experimentation. It must be willing to try new plans and to discard those that are useless in its restless search after the best. In this it must trust to the never-failing leadership of the Spirit of God. It must commit itself in an abandon of trust to that leadership. God's resources are not yet exhausted and his work of fashioning human spirits is new with each new generation in a new and rapidly changing world. Taking the next steps means following the leadership of experience under the control of the Spirit of God.

One could not hope within the limits set to point out all the next steps that seem to lie immediately before us in religious education. But we can at least put our finger upon some of them.

Standards in the Educational Program

The first next step in religious education is the placing of the church schoool upon a sound educational basis. Our task is an educational task, and an educational task calls for a thoroughgoing educational program. The church is in earnest about its task. There is probably no institution that has commanded more devotion, more sacrifice and more willingness to serve than the historic Sunday school. But the church has not conceived its task in educational terms. The church cannot meet the challenge of the new demands until it has made its school a thoroughgoing educational institution.

The Correlation of Educational Agencies

Making the church school an educational institution is followed by a second and immediate step—the correla-

tion of its educational agencies. Through its several agencies, the church finds itself carrying forward an unorganized, incoherent and ineffective educational program. Each of the various children's, young people's, and adult organizations had its origin in an attempt to meet an unmet need. As a result, its program has been one-sided and unrelated to other programs on the part of other organizations. In this way arose the mission bands, the Christian Endeavor movement, the boys' and girls' Scout movements, adult organizations and other similar educational agencies. As a consequence, there has been overlapping in functions and personnel and, what is still more serious, important functions have been overlooked and whole sections of child and adult life have never been touched. The moment the church takes the first step of conceiving her task in terms of thoroughgoing education it will need to correlate all of these partial and imperfect organizations into a comprehensive and well-organized policy of education.

THE WINONA CONVENTION RECOMMENDS A RELIGIOUS EDUCATION PROGRAM

1. Cooperation by field workers with other religious education field forces.
2. Emphasis on the educational program of the local church, especially through church institutes.
3. Growth in the leadership training school, the young people's conference and the summer school.
4. Observance of the four special missionary days, Thanksgiving, Christmas, Easter and Children's Day; and the raising of a half million dollars for the United Christian Missionary Society.
5. Provision for teacher training with a class in each local school and a greatly increased budget for the department.

Religious Illiteracy in America

A third step must be an effective reaching of the great unreached sections of the child-life of our communities. The American nation as well as the American church is facing an appalling religious illiteracy. Our democracy rightly fears its areas of illiteracy. The 7.7 per cent of our people who can neither read nor write are a source of danger to the political state. Of special danger are those special groups that contribute most to America's illiteracy—the immigrants with their 12.9%, the Negroes with their 33.4%, the mountain whites with their 8.1%. Kentucky is rightly solicitous concerning her 12.1% who are illiterate. A great part of Russia's hopelessness is the fact that she is endeavoring to rule herself with 73% of her people illiterate. And when you run your finger down the list of nations it stops at Bolivia as the most illiterate of them all with her 82.9%.

But how do we find ourselves with reference to religious illiteracy in America? Scarcely more than one out of four children of school age in America is receiving any systematic form of religious education, be it Protestant, Catholic or Jewish. And what is more appalling still, only one out of ten is receiving anything like regular religious instruction. These percentages put our religious illiteracy on a par with the civil illiteracy of Russia and Bolivia. In secular education America stands at the top, in religious education we stand at the bottom. It ought not to take an intelligent church long to predict what the result of a long continuation of such an ineffective program will be. Its inevitable result is the gradual, if not the swift, paganization of America and the American church. Until the church succeeds in reaching the people, numbers will continue to have primary educational significance.

Week Day Religious Education

One of the next steps in making the school of the church an effective educational institution and in reaching the people is the extension of religious instruction through the week. No matter how thoroughly the church may work out its Sunday program of instruction, it is utterly impossible to give anything like adequate religious instruction in the scant hour on Sunday, with no more than one-half hour of actual instruction. More time must be had and the range of instruction greatly extended. The religious education of the child must be organized as an integral part of his whole educational experience. Already week day religious education is well under way in widely distributed American communities. It is rapidly passing beyond the experimental stage. In increasing numbers of communities school boards are willing to share their time with the churches and to offer credit for work done in religious education. In some cases, the boards of education, as was the case in the city of Lexington, Kentucky, have taken the initiative in inviting the churches to use school time and avail themselves of public school credit. These initial steps in week day religious instruction already show some remarkable results. One is the large percentage of enrollment of the public school enrollment. At Gary, Indiana, an average of 54% of the total school enrollment is enrolled in the week day school, and one school runs as high as 92%. At Van Wert, Ohio, 86% of the public school enrollment is enrolled in the week day school. At Batavia, Illinois, 97% is enrolled. Another most gratifying result is the regularity of attendance at the week day school where an actual educational program is under way. In Gary the percentage of attendance to enrollment ranges from 83% to 96% in the various schools. In Van Wert the percentage is 90. Among the most substantial gains have been a great increase in actual knowledge of the Bible and responses of reverence and conduct.

Community Religious Education

No sooner, however, have we taken the step toward week day religious instruction than we encounter a further necessary step. Week day instruction focuses attention upon the religious education of all the children and young people of the whole community. Week day instruction is a community undertaking. It is not a task that any one communion working alone or all the communions working separately can accomplish. For this task all the communions of the community must organize their resources for a community end. This is an enter-

prise in practical Christian union. It is most congenial to the whole genius and history of the movement of the Disciples of Christ. In this undertaking the Disciples of Christ should lead. It is even conceivable that through facing together such a challenge as the religious education of the childhood and youth of America we may discover the most effective motive toward a real Christian unity for which our Lord prayed and concerning which the Disciples of Christ have so long importuned their brethren of other communions.

As in the case of week day instruction, so with community religious education, a large beginning has already been made. Numerous communities widely scattered over the continent are happy in the successful prosecution of a common task that lies at the very foundation of the Kingdom of the future.

National Religious Education

No sooner have we taken the step toward community religious education than we face a still farther apparently inevitable step —a national system of religious education. Religious education is vastly more than a problem of the various communions, or even of the local communities. It is more than a church problem. The whole character and future of American society is involved. The more we study religion the more we are becoming conscious of its fundamental place in social life. Both psychology and history warn us that there is no guarantee of the permanence of American democracy unless it is motivated and undergirded by spiritual ideals. The Great War should have taught us on a staggering scale the peril of a material civilization without spiritual idealism. Fortunately, we have enough of the torn fabric of civilization left to make a new beginning with sobered and chastened judgment. Religious education is a national matter. The churches as separate communions must come to look outward and to think of their task in terms of national life.

Clearly, this calls for a program of national religious education, paralleling grade for grade the public school system from the kindergarten to the graduate school. And here too, already the initial step has been taken in the merging of the International Sunday School Association and the Sunday School Council into an International Council of Religious Education. This makes possible the unification of the educational program of the churches, the projection of a statesmanlike policy of education through a series of years, and the organization of the resources of the universal church for the accomplishment of a common task.

Improved Lesson Materials

For the accomplishment of such an enlarged program another next step will consist in the provision of better materials of instruction. Conscious of these growing educational needs, the International Lesson Committee has already undertaken a careful study of the situation and has adopted a policy looking to the improvement of its lesson materials. The great majority of our schools are still using the uniform lessons which were devised to meet the needs of Sunday schools a half century ago. In response to educational necessity the graded lessons were adopted fourteen years ago, marking a tremendous advance in the curriculum. In 1918 the principle of uniformity had so far broken down in actual usage that an attempt was made to improve the lessons by modifying the common topic to suit the varying needs of the several departments. This was a move in the right direction, but did not meet the needs of the larger and more exacting situation in all of the churches.

In response to the criticism that the uniform lessons did not adequately teach the Bible, the Comission of Seven of the International Lesson Committee made a careful statistical study of the actual amount of Scripture used by the several types of lessons during their history. It was found that the uniform lessons during the forty-six years of their history have touched only approximately one-third of the Bible, leaving two-thirds wholly untouched. This study disclosed the fact that the portions of the Bible most neglected were the prophetical, devotional and wisdom literature of the Old Testment and the epistles of the New Testament. On the other hand, it was found that the graded lessons had almost exactly

Religious Education Monthly Calendar for 1922-23

OCTOBER	World Call Week, October 8-15. Missionary Education. Leadership Training. a. Midweek Church Night Courses. b. Teacher Training Classes. c. Community Training Classes. World's Temperance Sunday.
NOVEMBER	American Missionary Offering on Thanksgiving Sunday.
DECEMBER	Christmas Offering for Ministerial Relief. Decision Day on Christmas Sunday.
JANUARY	Church School of Missions. Personal Workers' Classes.
FEBRUARY	Near East Relief Offering. Christian Endeavor Week. Christian Endeavor Offering for Home and Foreign Missions. Father and Son Week.
MARCH	Evangelism Classes.
APRIL	Easter Offering for Benevolence. Decision Day on Easter.
MAY	Mother's Day. Mothers' and Daughters' Week.
JUNE	Children's Day for Foreign Missions. Vacation Church School.
JULY	Young People's Conferences. Missionary Education Conferences. Anti-Summer Slump Campaign.
SEPTEMBER	Attendance and Enrollment Campaign. Educational Program in the Local Church. Promotion Day.

Note: All missionary offerings from the Bible schools and Christian Endeavor societies should be sent to the United Christian Missionary Society, 1501 Locust St., St. Louis, Mo.

reversed this proportion of Scripture, making use of two-thirds of the Bible and neglecting only one-third, which is probably still too much. It is the firm conviction of the International Lesson Committee that a greater and more effective use must be made of the Bible as the incomparable material for the spiritual education of childhood and youth. In this respect, one is again particularly gratified to feel that the current movement in religious education is in peculiar accord with the historic ideals of the Disciples of Christ.

As a result of the recommendations of the Commission of Seven, a policy regarding the creation of lesson materials for the future has been adopted. The graded lessons will remain as they are for the present. During the transition period, the uniform lessons will be issued for some time to come, but without adaptations below the intermediate department. A new series of group graded lessons will be created for the use of smaller schools that have not learned how to use the graded lessons in three-year cycles. These lessons are roughly graded for the departments and are uniform within the departments. They are intended to begin close to the level of the old improved uniform lessons. Above the junior department these lessons are to alternate with the improved uniform lessons. It is greatly to be hoped that in our own schools the group graded lessons will not be substituted for the graded lessons. And then, for the first time in the history of lesson making, the Lesson Committee is to face the whole problem of the curriculum and to build from the ground up a new course of study for both Sunday and week day instruction, correlated grade for grade with the curriculum of the public school. This large undertaking is to be known as the International Curriculum of Religious Education. Work is already under way upon this course, the committee having held its initial meeting in New York in October.

A Program of Teacher Training

Urgent as the limit of space is, we must still point out another fundamental next step—a thoroughgoing program of teacher training. For long we have waited for a course of study that would train teachers. Now we have this course and the textbooks are for the most part available. What we need now is a new conscience on the part of our teaching staff in the face of the new demands of these new forward movements in religious education. The teaching staff is the strategic point in the whole program. Theory, materials, method, organization—all these break down at this point if the teaching staff is indifferent or ineffective. The church is summoned to a serious educational task with a devoted but unskilled teaching and supervising force. The first response of the church to the challenge of the new day must consist in the awakening of an educational spirit and the acquiring of skill in its teaching personnel.

Only with an awakened conscience, a forward-looking vision, a creative and courageous spirit can the church take these next steps in its educational program. It must have the soul of the pioneer. More than that, it must have, deep-laid in its heart, the conviction that it is the will of God that we should move out into these new and untried areas of Christian service. The conviction of the Crusaders must give the divine sanction and the imperative drive to our work.—"God wills it! God wills it!"

Professor Iden and His Upper Room Ministry

By ARCHIBALD McLEAN

This tribute to Professor Iden was written by Mr. McLean and appeared in "The Christian-Evangelist" for October 30, 1913. It is as true now as when it was written, and as true of the "Upper Room" in Ann Arbor as of the "Upper Room" at Emporia, save only that Professor Iden's influence has spread in ever-widening circles and an ever-enlarging group share the precious fellowship of the "Upper Room."

THOMAS M. IDEN was born on a farm in Clermont county, Ohio, two miles from Bethel. At the age of fourteen he gave himself to Christ. He was educated at Parker's Academy, Butler College, Harvard Graduate School and the University of Berlin. He taught in Butler and in Kansas State Normal at Emporia. While teaching in Butler, Professor Iden's interest in students led him to start a Bible class for the devotional study of the Bible. Among those in this class were T. W. Grafton, C. R. Hudson, David Rioch and George W. Knepper.

* * * * * *

In the 1,000 young men in the Normal School, Professor Iden saw the possibility of a Bible class other than the one taught in the Sunday school and a class on a far larger scale than the one he had taught in Butler College. He rented a suitable room, furnished it and began work without delay. The room seated 100 but soon proved too small and a larger one was rented. He finally secured a room on the second floor of a new building, seating 600. It was handsomely carpeted, comfortably heated and well ventilated. It was brightly lighted and supplied with folding chairs, couches and a piano, writing and reading desks and an abundance of writing materials. The walls were hung with paintings, some copies of the great masterpieces of the world. There was a collection of unmounted pictures, stereoscopic views and many other objects of interest. The best papers and magazines came to the reading tables; there was a small but well selected library. The place was made comfortable, attractive and homelike. The place gave the class its name—"The Upper Room"—a name known and honored to the uttermost part of the earth.

* * * * * *

About Christmas Dr. Iden sends a letter to each member of the class. He has done this for twenty-one consecutive years. The first went to twenty-seven persons; the last to 4,000. The first filled one page; for several years the one letter has filled twenty-five closely written pages. These letters go to all parts of the world; for Dr. Iden never lets go of a man who was once in his class or under his influence. One member said, "His annual letters are comparable to Paul's letters to Timothy. In them he tells the boys how much he loves them and why. He pours out his soul in prayer and exhortation for their fellowship in Christ and their growth in his likeness."

* * * * * *

Dr. Iden is a man among men, one of the manliest of men; he is broad-shouldered and deep-chested; he has the strength of a giant; otherwise he could not do the work he does. He is a master in the classroom; all his work is done in the most thorough manner. At the same time he is modest and unassuming, almost shy and wholly free from everything savoring of pretense or cant. One of his admirers says he is the real article. No one can look into his honest eyes and feel the grip of his hand without the conviction that here is one of whom it could be said:

"If he fail the pillared firmament is rottenness,
And earth's base built on stubble."

Not only so, but Dr. Iden is a deeply religious man. He is a man of faith and prayer and devotion. He is one of the inner circle around his Lord. No wonder such a man is to young men and boys as a magnet to steel filings. They are fascinated by him and are held by him as in a vise. No wonder there are conversions and confessions of faith in Christ in the Upper Room. Albert L. Shelton of Tibet was not a Christian when he joined the class. We know what manner of man Dr. Shelton is now. His teacher was his hero and pattern.

* * * * * *

While this class was organized primarily for Bible study and while it has never departed from its purpose, other features were added. The Upper Room is a fellowship, a comradeship, a spirit, a power, an influence, an inspiration, a vision. The members are asked to come an hour before time and to tarry an hour after the close in order that they may get acquainted and learn something of the lives of one another; their battles, defeats and victories. There is a delightful atmosphere of brotherhood in the place. As men of all classes meet and mingle and come to know one another better they come to love and respect one another more. Dr. Iden wishes the Upper Room to be the means of bringing a brighter hope and greater joy, a nobler purpose and loftier ideal, a deeper love of truth, a stronger faith, a purer life, a manlier spirit to all whom it may reach with its influence.

A Bureau of Church Architecture ?

By JOHN H. BOOTH

NO one who has been among our churches to any extent could answer this question in the negative. The style of architecture among our people has been as varied as the style in women's hats. The fact is, it is rather an abuse of the word "style" to apply it in any sense whatsoever to hundreds of our churches, because in the words of the old college song, "she ain't got no style."

Do the Disciples of Christ really stand for something big and vital? If not, then to use a hackneyed term, let us stand adjourned. If we really do stand for something, then why not make our church buildings contribute to our message. Many religious bodies, like the Catholic, Episcopal and Christian Scientist, have a distinct type of architecture. Why not the Disciples of Christ? We need to make a restudy of our position as a people in the light of our church buildings and church architecture. But what is everybody's business is nobody's business. We are all busy at our own tasks and, with the exception of the small amount of service rendered by the department of church erection along this line, our churches have been left without leadership in planning and erecting their buildings. I should say in fairness to the work of the department of church erection, that we have in the past and are today giving our advice to all who ask it, but we realize that our advice is not expert in matters of church architecture. We have also sent out booklets of church plans prepared and furnished us without cost by competent architects. But such service in the nature of things cannot be completely satisfactory.

The Methodist Episcopal Church, the Methodist Episcopal Church South, the Baptist Church, both North and South, the Presbyterian Church and many others, are conducting bureaus of church architecture in conjunction with their church extension and Sunday school boards. These bureaus in some instances pay for their own maintenance, by small fees charged for services rendered, although they render a vast amount of service free to the churches.

Should the Disciples of Christ have such a bureau? The Winona convention seemed to think so. Out of the two conferences on church architecture, which were largely attended, at our recent international convention came the following resolution:

"Resolved, that we recommend that our church erection and our religious education departments of the United Christian Missionary Society establish a bureau of church architecture as soon as possible."

This resolution was referred to, and endorsed by, the committee on recommendations, and later heartily and unanimously endorsed by the convention. It must be remembered that this comes to the United Christian Missionary Society only as a recommendation. The personnel of the departments of church erection and religious education are unanimous in favor of carrying out the recommendation. However, before such a bureau can be established, it will have to go before the executive committee, for its investigation and endorsement, and the way will have to be found whereby it can be financed. Since the budgets for this year are already set up and no provision is made for such an enterprise as this, the bureau cannot be established this year unless some man or woman of far vision in our brotherhood will give the money specifically for this purpose. It is estimated that the bureau could be established and brought to self-support within a year or two, on a budget of $10,000.

The departments of church erection and religious education know how the Winona convention felt about this matter but we would like to have the reaction of our preachers and laymen from different parts of the country. If you are interested in seeing such a bureau established, write us a letter and say so, or if you do not believe in it, write and say so. If you know anybody who would like to finance it for the first year or until it could become self-supporting, write and tell us about that person. Speak up, brethren, and tell us what you think and what you want.

Our Plea vs. Our Church Architecture

By A. F. WICKES, A. I. A.

WHAT is a Church? Is it just a place where a few songs are sung, a sermon listened to and a collection taken? A place of entertainment or social hall? If for these and nothing more, any sort of a building will serve the purpose, one as good as the other. If, on the other hand, a church is an expression of the religious sentiment and convictions of a group of individuals, then a very definite and exactly designed structure is required.

In good architecture, form follows function. Decide the function of the church, then with the assistance of a good architect decide its form.

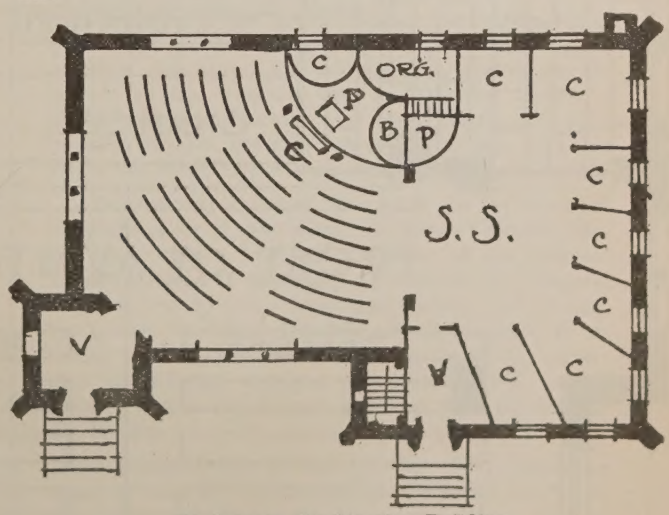
Unfortunately many of our recently built church buildings indicate an alarming absence of appreciation of good architecture and the service it can render humanity. Perhaps one reason for this lack in our brotherhood is that the church erection department has not yet set up leadership in the particular matter of church architecture. Missionary boards of other church bodies have established bureaus of church architecture which are conducted by competent leadership familiar with the needs of this field. These bureaus analyze the needs of the particular congregation about to build, and make pertinent suggestions concerning the problem, usually leaving the actual design and supervision of construction to the local building committee and architect. They are, in other words, a clearing house for the best information regarding church planning, preventing mistakes of the past being made again and again.

A higher standard of church architecture is thus set up for all congregations in the brotherhood. Where loans or gifts are made on these particular buildings, plans must meet the approval of the bureau. Thus, church and Bible school buildings built under such guidance are a better investment for the local congregation, a contribution to the architecture of the community in which they are erected and something worthy of the invested funds of the missionary boards.

A combination church and Bible school building having the possibilities of being thrown together upon occasions has been tested and found inadequate. Such an arrangement not only detracts from the dignity of the church auditorium, but usually provides inadequate facilities for carrying on high grade Bible school work.

The modern Bible school must have separate rooms for each department and operate entirely independent of the church auditorium. There will be, of course, seasonal occasions on which the entire school should be brought into the church auditorium. There should however be a large recreation room in addition to the auditorium for other activities.

One of the first questions an architect, who is thoughtful for what he creates, should ask any church building committee would be in effect, "What do you believe?" For what we believe should be expressed in the character of our building and its arrangement just as our belief and attitude toward life are expressed in our own character.



Inadequate Combination Building

In addition to the other defects indicated by Mr. Wickes, this style of building fails to provide for departments in the Bible school; it spoils the church without producing a school building.

The Disciples of Christ in all their history have magnified the two age-old and divinely ordained ordinances of baptism and communion. Endeavoring to observe these ordinances in some of our so-called "modern church buildings" with their pulpits in the corners, curving pews, morbid interiors and illogical planning which forces the placing of baptisteries in obscure places and communion tables without relation to their significance, placing of choirs and instruments of music in the chief focal point of the auditorium, is utterly incongruous, expressionless, inartistic and the rankest heresy as representing the emphasizing of our historical plea.

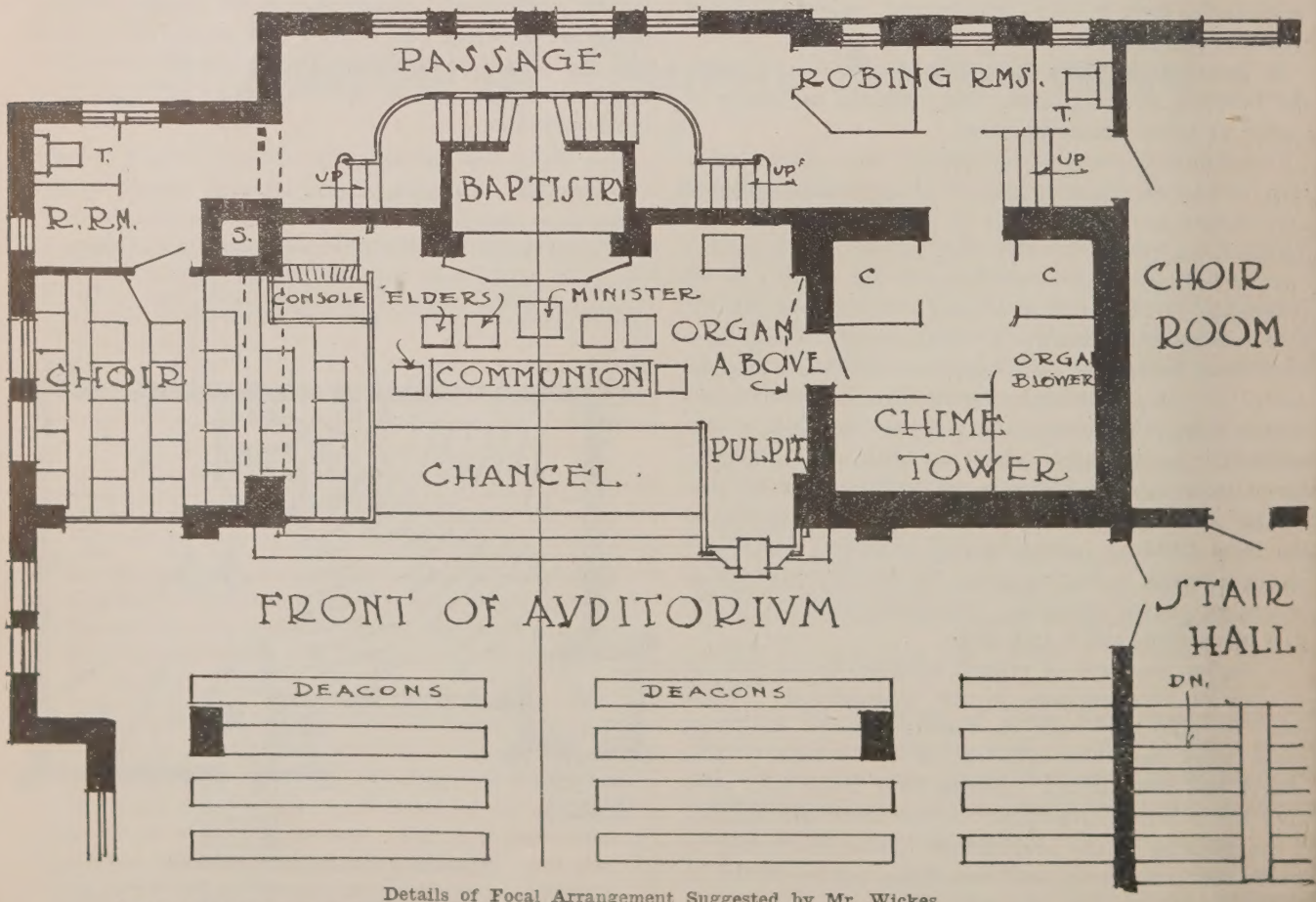
The square room is impossible. It has no perspective. The best shaped room for good usage, economy of space, construction and acoustics, is rectangular, having the proportions about two in length, exclusive of the chancel, to one in width. A lofty ceiling adds power and dignity to any interior. The entrance end of the auditorium should contain a generous vestibule. The best arrangement of the auditorium is established if a center aisle is maintained the length of the room, flanked with straight (not curved) pews so that the eye is led naturally by the very perspective lines of the long room to a focus in the front of the auditorium. A chancel with raised floor extending beyond the auditorium enhances this perspective view.

Again the question, "What do we believe?" What should the mind be led to contemplate by the way of the eye-gate when standing at the vestibule door looking into the auditorium proper? Does the usually prominent organ with its mass of pipes satisfy in the light of this question? Is a group of singers, even though they may be robed for uniformity's sake, just the object to promote quiet meditation? Is the pulpit (a necessary detail) when centrally located, the proper object for contemplation?

In the endeavor to answer these questions by practical arrangement and good design, the writer suggests:

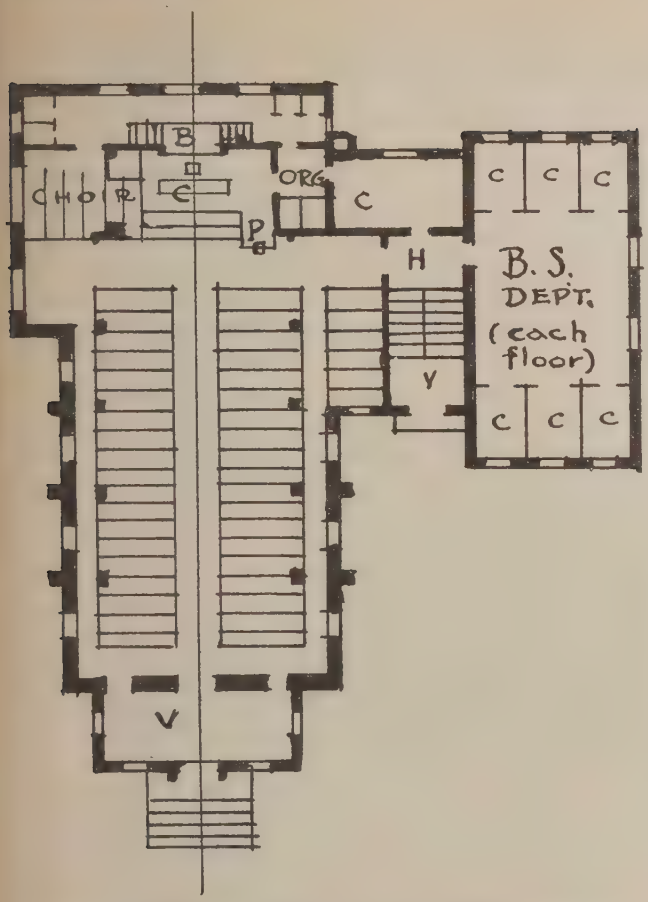
First. The most prominent use of the baptistery by placing it, instead of the organ or choir, in the extreme back of the chancel, the chief focal point of the room, so that it may be entered from either side with dressing rooms convenient. The ordinance of baptism may then be properly and beautifully incorporated in the service of worship without the removal of a single piece of furniture or the usual disturbances which attend the preparation. A tapestry may hang in the arch over the baptistery and be quietly draped aside for use.

Second. The communion table deserves the greatest recognition we can give it. The observance of the communion should be an inherent element of the morning service. We recall in its observance the picture of "The Lord's Last Supper." Why not, in a sense, dramatize this and bring out its impressive pictorial value by placing it just in front and at a slightly less height than the



Details of Focal Arrangement Suggested by Mr. Wickes

Some of these ideas have been embodied in churches with satisfactory results. The First Church, Springfield, Illinois, is a notable example.



Outline of Entire Proposed Building

By making the religious education building three stories high, the elementary, teen-age and adult divisions of the Bible school could each have an entire floor.

baptistery. The baptistery then forms a background for the table and the combined treatment gives the effect of an altar which should properly dominate the room. The communion table, rather long but narrow, laden with the emblems, presents to the eye a veritable table of peace and fellowship and to the soul and mind, spiritual refreshment. The pastor and elders seated behind the table to officiate, complete the picture.

Third. Some church bodies make all of the sermon. As a people we are generally inclined to emphasize the ordinance of communion without minimizing the sermon. However, by setting the pulpit to one side giving full view of the baptistery and table, all three are given the prominence due them respectively.

Fourth. Returning to the disposition of the organ or piano, let us be reminded that it should be heard but not necessarily seen. The same may apply to the player as far as the audience is concerned. The organist, though screened, should be able to exchange glances with the minister and choir director for timely cooperation. Some organists may resent this suggested obscurity but the church is not a recital hall nor a place to "program" special numbers for the purpose of glorifying an accomplished musician. The music is one of the important means to the end that the worshiper may be helped to an enriched spiritual experience. It is worth considering whether five minutes of absolute quiet at a proper time for reflection and meditation is not of greater value than a very fine musical number presented in a professional manner.

The choir should not face the audience. It is best placed on one side of the chancel with the organist, facing towards the organ on the opposite side of the chancel.

With the careful planning of these salient features as suggested, there is an assured atmosphere of churchly character. When accompanied with a ritual of expression based on the psychology of worship against a physical background of sincerity of construction, a minimum of superficial decoration, quietly glazed windows, good ventilation, proper lighting and thoughtful ushering, worship will be assisted in taking its true place in the human heart as the Great Art.

There are those who fully realize that the desire to build beautifully springs nowhere but from religious emotions. A plea is not only made by the writer for the establishment of a bureau of church architecture but that our church colleges shall set up a course of liturgics and church architecture so that a service of worship will come to be recognized as more than a sermon, a few hymns and an offering; and also that our future leaders will see the value of logical planning as an assistance to aggressive Christian work.

WOMAN'S DAY

December 3, 1922

Since 1898 the first Sunday in December has been the one public day in the church's calendar devoted to woman's work. In the observance of such a day the church honors itself by honoring its womanhood. It is especially fitting that Woman's Day should be observed this year, when the efforts of half a century of organized work for women are to be reviewed and when announcement is to be made of the challenge which the celebration of the Golden Jubilee is bringing to the women of our churches. No woman can afford to stay outside the fellowship of this Woman's Day, on December 3, when a united brotherhood at home and on the foreign field joins together to recall the past history and to face with new vision the future of the work of its women.

"Remembering the Past, We Build for the Future," is the theme for Woman's Day. A sketch "Remembering the Past," taken from the "History of the Christian Woman's Board of Missions" by Miss Ida W. Harrison, has been sent to every missionary society. The December number of World Call will give extra space to the woman's work. A poster announcing the Golden Jubilee aims and offering envelopes for Woman's Day will be supplied free on request by the United Christian Missionary Society.

One million dollars by 1924 for fifty new buildings for world missions is a great challenge. We have prayed for open doors and opportunity for greater service and our prayers will cost something.

Christian Endeavor in the Local Church

By CYNTHIA PEARL MAUS

CHRISTIAN ENDEAVOR is young! This great interdenominational movement with its denominational organization will not have reached its fiftieth birthday until 1931. Although young it is a really great movement and has already achieved a more complex and wider range of growth than any other organization in the local church, save perhaps the Sunday school.

Starting as an intermediate or early teen-age organization in a small church it has grown and grown during the past forty-two years of its history until today it touches the life of young people in every church of America and in practically all of the mission countries of the world. This great movement achieved its largest growth during the first thirty years of its history,—in the days when the Sunday school was ungraded and for the most part unorganized.

With the coming of the graded ideal in the religious educational program of the Sunday schools of America and the consequent organization of the classes and departments from the intermediate years on up through maturity, there seemed to come a correspondingly low ebb of interest and activity in Christian Endeavor work. Some who had hitherto been the staunch supporters of Christian Endeavor felt that it had met the need for which it was born, had fulfilled its work, and was no longer necessary in the local church program.

Wiser and more far-seeing leaders, however, felt that the type of training afforded through Christian Endeavor meetings was essential to the all-round education of our church young people and set their heads and their hands to the task of so correlating the program of Christian Endeavor with other phases of the educational work of the local church for young people as to conserve to the church the vital and worth while activities of the Christian Endeavor movement.

Progress along this line has been greatly aided by the new Four Square Program for Christian Endeavorers adopted by the Sixth World Endeavor Convention in 1921, through the placing of special emphasis on a graded Christian Endeavor program in the local church. The Four Square Program with its emphasis on graded Christian Endeavor, personal stewardship, religion in the home, loyalty to the church and increased efficiency in Christian service has resulted in bringing to pass an unparalleled growth and development in Christian Endeavor the continent over.

The Ten Christian Endeavor Aims for Churches of Christ recommended for 1921-1922 by our field workers, which definitely relates the Four Square Program of the United Society of Christian Endeavor to the forward program for young people among the Disciples of Christ, has contributed in no small way to increasing the efficiency of the work done by young people in the local church, and at the same time assisted these young people in definitely relating Christian Endeavor to the larger program of Christian education and development for the youth of the church.

For illustration, point ten of the "Ten Aims" can only be merited by societies making some effort to correlate the educational, social and service activities of Christian Endeavor, Bible school, Circle, and other organizations of young people. The conscientious effort to work out in the local church a closer correlation between the hitherto independent organizations has resulted in several successful and worth while attempts, notably in the University Place Church, Berkeley, California, where the young people under the able leadership of Cedric Price have developed a splendid young people's department operating under four or five commissions, each definitely responsible for some phase of an all-round educational program for the young people of the church.

A Stag Party of Eureka College Christian Endeavorers
Gathered around a camp fire for a good time and the discussion of plans for the year.

The young people of the First Christian Church, Pomona, California, last year correlated the educational, social and service activities by organiz-

ing two departments of church life, high school boys and girls, and young people. Each department was organized as a unit of the church's life and operated under four committees, as follows: religious education, Christian Endeavor, missions and social service, and social life, each committee being entirely responsible for developing the type of work committed to it in the largest and completest way. Real progress was made along the line of providing for young people, through one simplified organization, all the types of training and development formerly afforded through three or four independent organizations.

Real educational progress is also being made in these days in the character of the Sunday evening Christian Endeavor meeting for young people by the substitution of short elective courses for the regular Christian Endeavor topics. A number of California societies during the past year took up, for the period of three months, a special study of the message of the prophets in relation to the home, community, nation and world, prepared by Professor Cheverton of the California School of Christianity, and were delighted with the results of this three months' study. This material is soon to come from the press of the Christian Board of Publication to be available for larger use by Christian Endeavor groups the continent over.

Other societies substituted the study of one of the current mission study textbooks for the regular Christian Endeavor topics, for a period of six or seven weeks, and in this way were able to bring real constructive missionary education to a large number of young people.

Still other societies used to advantage and with growing interest and enthusiasm the following plan for their Sunday evening meetings throughout the year:

15 minutes devotions.

15 minutes for a problem study using the data available in the Home and Foreign Mission Survey volumes of the Interchurch World Movement.

15 minutes to the regular Christian Endeavor topic.

15 minutes to current events in the field of Christian missions, members of the missionary committee bringing special news items from the current issues of WORLD CALL to the attention of the whole group of young people.

Altogether the present outlook of Christian Endeavor in the local church is more hopeful than in any previous year of its history. There has been a very splendid growth in the number of organizations formed this year as a result of the graded Christian Endeavor ideal and the new interest stimulated through setting young people to the task of working out a correlated program of Christian education and training for all the youth of all the churches.

Adopting the slogan of the Four Square Campaign, "Never say, 'No' to God" and the new "pep" motto of the Pennsylvania Christian Endeavor Union, "Don't think it over—put it over" let us go forward to the new year with rejoicing.

TEN AIMS FOR CHRISTIAN ENDEAVOR—DISCIPLES OF CHRIST

1. **10% INCREASE IN MEMBERSHIP—10%**
   From July 1, 1922-June 30, 1923.
2. **25% TAKING ORIGINAL PART—10%**
   Average number taking original part in Endeavor Meetings equal to 25% of the Society Membership.
3. **50% ATTENDING CHURCH SERVICE—10%**
   Average number of Endeavorers attending evening church service equal to 50% of Society Membership.
4. **25% WORKING IN CHURCH—10%**
   At least 25% of active members doing some specific work in the church; singing in the choir, teaching in the church school, etc.
5. **25% COMRADES OF THE QUIET HOUR—10%**
   You may enroll by enclosing a two cent stamp with a request for the Quiet Hour Pledge and send to the United Society of Christian Endeavor, 41 Mt. Vernon St., Boston, Mass.
6. **25% READING ONE OR MORE BOOKS—10%**
   Books on the subjects of religion in the home, training the devotional life, and missionary education are recommended.
7. **25% MEMBERS OF TENTH LEGION—10%**
   You may enroll by enclosing a two cent stamp with a statement expressing your desire to join and mail to United Society of Christian Endeavor, 41 Mt. Vernon St., Boston, Mass.
8. **OFFERINGS FOR HOME MISSIONS—5% — FOREIGN MISSIONS—5%.**
   Societies may credit themselves 5% for each offering after the offering has been sent to the United Christian Missionary Society, 1501 Locust St., St. Louis, Mo.
9. **REPRESENTATION IN CONVENTION—10%**
   The society represented in some young people's conference, convention, etc., looking toward the training of the members for larger efficiency.
10. **CORRELATION—10%**
    Some definite attempt to correlate the recreational, social or service activities of Christian Endeavor, Circle, Triangle, Church School, etc.

United Christian Missionary Society, 1501 Locust St., St. Louis, Mo.

The Preparation of Missionaries

An Address Delivered at the Winona Convention, August 31, 1922

By CHARLES T. PAUL, President College of Missions

THE Edinburgh Conference of 1910 marked the beginning of a new era and a constructive stage with respect to the training of foreign missionaries. During the subsequent years till now, constantly increasing emphasis has been laid by Christian leaders the world over, and especially by the missionaries themselves of every field, upon the necessity of special preparation for all who, in the present day of critical opportunity and high demand, would be interpreters of the Christian gospel, communicators of the Christian character and spirit and establishers of Christian institutions in non-Christian lands. The practical outcome of the emphasis has been the development of educational facilities, attempting to provide the recommended preparation.

On the mission fields have arisen language schools at Tokyo, Peking, Nanking, Calcutta, Constantinople, Cairo, and other strategic centers where newly-arrived missionaries, for varying periods before proceeding to their work, receive intensive and expert instruction in the required vernaculars and in the problems of their particular areas. In the homelands, some theological seminaries and some universities have established a few courses designed to meet the missionary's need. But more than that, special graduate institutions have been founded, such as the Kennedy School of Missions at Hartford, Connecticut, and the College of Missions at Indianapolis—to mention the two pioneer centers in America—which devote themselves exclusively to the preparation of men and women for actual service, offering the missionary candidate a well-rounded preliminary training not only in the fundamental disciplines of mission work in general, but in the special subjects pertaining to his prospective field and form of labor. Understandings are well under way toward an effective correlation of that portion of the equipment which most advantageously can be given in Christian countries like England and America, with their superior wealth of educational possibilities in Christian scholarship, libraries, laboratories and other contributory assets; and that portion which should follow on the foreign field in the non-Christian environment itself. Provision is also made and projected for the still more advanced specialization required by experienced missionaries during furlough in the home country.

The Two Pauls

In this respect Disciples of the 20th Century are ahead of the primitive church, which had only one Paul. As photographed at Winona Lake, Alexander is at the reader's left, Charles T. at the right. Only by the new birth are the two related.

Stimulating and sustaining, at home and abroad, this epochal department in religious education has been the work of two agencies, the Board of Missionary Studies in Great Britain, and the Board of Missionary Preparation in North America, both of which command in their executive and corresponding memberships a wide range of authorities on the present status in each mission field and on what is required of the foreign missionary in a given country. The investigations and reports of these boards have done much to clarify and to hold to practical issues the kind of training desired.

But, to understand the genesis and significance of the new call for the adequately trained missionary, we must go back to that enlarged interpretation of the whole foreign missionary enterprise, which for the past two decades has been flashed in the face of Christendom with the force of a fresh revelation. All who were looking for light caught the glow and were glad. Those who were smugly content with petty programs, simple solutions, static forms, shriveling orthodoxies and obscurant conceptions of the church's ministry, missed the vision. It is to be feared that many today confront with dull hearts and unlit eyes the transformation of a world.

What are the three aspects of the missionary enterprise that have gripped the alert mind of the modern church, enlisted the mission boards and set up new demands of leadership?

1. There is, in the first place, a fresh appraisal of its many-sided character, its broad humanitarian outreach, its direct and discriminating impacts upon a bewildering array of problems, its highly-diversified approach to the whole life of the non-Christian peoples. The naïve theory of mission work, which sees the pious enthusiast going forth to preach the simple gospel and simply to *preach* the gospel to the heathen has been pretty well withered by the new glare of reality. It survives chiefly as a fiction of the innocent and the uninformed. To acknowledge this is not for a moment to doubt or disparage the fact that the heartfelt declaration—in words—of the divine evangel of Christ, the verbal and vocal

teaching of the truths and doctrines of the Christian faith, is still—in the modern non-Christian world—a vehicle of God's awakening and saving power. To deny the efficacy, or to subordinate the use, of the spoken word would be to negate revelation and to ignore experience. The whole history of Christian expansion indeed bears witness and confirmation to Whittier's conviction:

> Thy touch hath still its ancient power,
> No *word* from Thee can fruitless fall.

But the missionary enterprise has disclosed itself as immeasurably more than the oral proclamation of the message, vital and central as the gospel in human speech must ever be. Of that more will presently be said. Foreign missionary work is not simple. It is complex. It is compound. It is comprehensive. It is as inclusive and as catholic in its activities as was the redemptive sympathy of Jesus. It is a vast and varied ministry to every aspect of human need. It conspicuously illustrates Dr. Grenfell's epigram that "Christianity is not diction, but action." Certainly a gospel of diction *alone* will not dissolve the darkness that covers the Congo, nor break the barriers that bar the way to Lhasa. A gospel of diction *alone* does not penetrate the non-Christian intellect; for it is not the complete Christian gospel. Even our Lord's words were supplemented by his deeds before they leaped to light and power. His practical ministry to the ignorant, the hungry and the diseased, his help to the heavy-laden and the poor, became the miraculous sign of his authority, the living revelation of his uttered truth. As in ancient Palestine so in modern Mexico or India. Just as truly today the missionary's service to men, women and children in their manifold need is the gospel in action, the indispensable and most effective commentary on his spoken message. Laboring in practical ways for the social amelioration, the economic improvement, the physical health, the intellectual enlightenment, the whole welfare and uplift of non-Christian peoples, the missionary enterprise virtually perpetuates the miracles of Christ. In the deeds of the Christian the gentiles may still discern "the wonders and the works of God."

MODERN missions is a network of activities differentiated into many interrelated departments, all directed to the common objective of winning the people to Christ and making the church indigenous in their midst. Every one of these departments calls for the skilled workman, the expert leader. Our vision is not complete when we sense the fact that there are medical missionaries and missionary nurses, conducting clinics and hospitals, healing the sick, leading in the sanitary cleansing of filthy cities and mediating the elements of a renovating science of medicine; that there are educational missionaries of all grades from the kindergarten teacher to the university professor rebuilding the intellect of the future makers of Asia and Africa; that there are literary missionaries translating the Scriptures, compiling textbooks and sending out in translation or original composition in difficult languages, streams of literature undefiled that will be a purifying force for generations; that there are industrial and agricultural missionaries working through farms, colonies and industries necessary to improve the economic life of the people and lead the Christian communities to decent comfort and to self-support; that there are social workers presiding over orphanages, asylums, institutes and settlements, promoting reforms by the stimulus of new ideals and the removal of pernicious customs; that besides these there are various types of distinctively or exclusively Christian teachers, evangelists, pastors, preachers, itinerants among the rural villages or superintendents in the towns; and that, in many cases, the same missionary is called upon to fulfill several of these specialized functions, as well as to serve as an executive of the missionary organization.

THOUGH we see all this diversified work, we have not grasped its significance until we realize that it is performed amid conditions depressingly alien to those in the homeland, upon human materials racially and radically different from the missionary and his kinsmen, and in the utter absence of the general Christian background and atmosphere in which in his own country he would find inspiration and support. If for the various forms of service in America where the main presuppositions of life are Christian, specialized preparation is becoming increasingly requisite to success, can we imagine any equipment of versatility and wisdom and specialized culture too thorough for those who are engaged in this many-sided emprise—the greatest experiment in applied Christianity the world has ever seen?

2. There is, in the second place, a new realization of the inherent *difficulty* of the enterprise, in every phase of its diversity, and supremely with respect to its total objective. As knowledge of the non-Christian world continues to break upon us from the tale of the traveler, the explorer, the ethnographer, the historian, the literary interpreter, and chiefly from that new book of God —the missionary chronicle of the last 120 years, we stand amazed at the ascending magnitude of the task which challenges the church of Christ today. And the crux of the difficulty is precisely that which we Western Christians have been inclined to conceive as "simple," i.e., preaching the gospel—actually conveying the real message of true Christianity to the mind of vast races formed by an ethos other than our own.

Does the former bishop of Oxford, Dr. Charles Gore, exaggerate in the statement that "in her attempt to Christianize the Asiatic consciousness the Christian church grapples with her most difficult undertaking, the supreme test of her leadership and life"? On the continent of Asia and its adjacent islands there are at least a billion human beings, speaking more than a thousand languages and dialects, compacted into teeming nations and almost innumerable tribes,—a thousand million people who are the deposit of those great tides of ancient civilization and migration that swept from the Mediterranean to the Yellow Sea, from the plains of Mongolia

to the gates of India, from the banks of the Ganges to the groves of Malaysia and Ceylon. And those ancient civilizations, crystallized through succeeding milleniums, have marked and molded the minds, have grooved and governed the lives of these millions, have stamped them with Asiatic concepts, Asiatic customs, Asiatic institutions, Asiatic religions, which have made them as different from us Westerners in their mental experience and outlook, in their social inheritance and ideals, in their daily occupations and their goals of destiny, in the entire background, environment and prospect of their existence, as they are different from us in the cast of their countenance and the color of their skin.

HOW is the church trying to reach this subtle Oriental consciousness? Among these thousand million people she has sent, and now maintains, about 18,000 Western missionaries,—to speak of the Protestant force alone. Trained in a totally different culture these foreign teachers must proclaim and interpret, in difficult tongues laboriously (and often imperfectly) acquired, the sublime truths of the Christian religion, the most exalted system of faith and morals—doctrines through which the Spirit of God may awaken and command the spiritual intelligence of man. This message must be given to minds warped and bent and set by centuries of habit,

> Remote from our contagion and unrest,
> Alien to our intention and desire.

How far do the churches of Europe and America appreciate the import of what they expect their missionaries to accomplish among this billion of brown and yellow humanity? To Christianize the consciousness of Asia is so to present the divine person of Jesus as to make him intelligible to racial mentalities positively ingrained and impressed by historical factors untouched by Christian ideals: it is to persuade great peoples like the Japanese, the Chinese and the Hindus to forsake their ancestral cults, to accept Jesus as their personal Savior and Lord and to conform their character and conduct to his example and will; it is to enlist and "orient" them in an organization which they regard as foreign and to fashion them into a truly "native church" which shall be self-governing, self-supporting, self-propagating; it is so to imbue them with Christian teaching that they shall desire and labor not indeed to abolish, but to reconstruct their whole civilization according to the spirit and principles of Jesus, to turn their eyes and hearts from the Light of Asia to the Light of the World. To this revolutionary appeal for individual, social and national regeneration the missionary is expected to give point and power while he admits, and is aware that Asia knows, how imperfect has been the response to the same appeal in the land from which he comes! We are seeing more and more what a miracle any success in such an undertaking is. And do we not hear anew the call of the Spirit for the choicest, the most finely disciplined, the most masterful, the best specially prepared agents the church can produce to perform this divine and difficult work? Nor must we imagine that the task among the "primitive" peoples of the island world and Africa, or in Latin America, demands less of its leadership, although the problems are different.

We Disciples have been specially interested in the achievements of the church of the first century. The careful historical student competent to survey the Christian expansion of that century and our own, would not hesitate to declare that the situation confronting the missionary enterprise as a whole today is incomparably more complicated and exacting than that over which the early Christians triumphed when they "lit evangelistic fires which burned to the water's edge all round the Mediterranean and remade the Roman world."

3. The third aspect of the new conception of missions is the recognition of the revolutionary changes which during the past two decades have swept over the principal non-Christian countries, creating for the missionary of today problems which formerly did not exist. The most important of these changes can barely be mentioned here, viz.: The rise of nationalism, the pervasive ferment of Western education—the dynamite of new ideals exploding the crust of the past—the introduction of modern industries, the spread of democracy and socialism especially since the War, the changing status of womanhood, a quickened consciousness on the part of each nation of its distinctive heritage and contribution toward the future history of the world, a more critical attitude toward the foreigner, new developments of thought and activity in the non-Christian religions and, above all, the emergence of a new national leadership. These and other epoch-making forces are at work on the Oriental background I have described.

THE play of these new tides of energy and reform is without precedent in its rapidity. "Eastern nations in a generation are rushing through a phase of development which occupied Western nations for centuries." In his decennial review of Japan, Galen M. Fisher says that within the past four years the whole social structure of that Empire has been changed by "the rise of the common man." So strong is the resurgence of nationalism in India that Professor Hume predicts, "India will have attained a new status in the world before the present decade closes." Recently returned from two years' observation in the East, Professor John Dewey writes: "Simply as an intellectual spectacle, a scene of surprise and surmise, for investigation and speculation, there is nothing in the world today—not even Europe in the throes of reconstruction—that equals China. History offers no parallel."

This is not to say that the Asiatic consciousness is being destroyed. It is being quickened by stimulating impacts from without, and upwellings of latent power from within, that are literally

> [illegible]
> Into another mold.

THE most significant change in its direct bearings on the work of the missionary is in a sense a phase of the new nationalism. It is the arrival at aggressive self-consciousness of the native church. Do we realize that the national Christian Church in China, in Japan, in India has emerged to the constructive stage, to an impelling sense of initiative, and is astir with the conviction that, under the guidance of God and its own study of the Bible, it is now called to work out its own interpretation of Christianity, its own form of organization and its own methods of propagation in accord with its racial genius? Whether the church in America recognizes this or not, it is the outstanding Christian fact in the Orient at this moment, and bids fair to revolutionize the status and function of the foreign missionary. "Indianize the Church," was the subject of a recent address by the eminent Indian Christian K. T. Paul—who said the first thing to be done is to clear the ground of those statements of creed and forms of ritual and organization "which grew out of ancient controversies in a foreign clime and are totally unrelated to the burning issues of modern Indian life."

Much has been heard in this convention about the Shanghai Conference, at which the Chinese church with its 600 delegates, registered its declaration of ecclesiastical independence and liberty in Christ, and called upon the missionaries to assist them by allowing them unfettered freedom in their experiments to create an indigenous church that shall present an indigenous Christianity to carry forward the evangelization of the great Republic. Unquestionably the primary leadership in the Christian advance in China is rapidly passing to the Chinese.

The church in America has been keen on sending commissions to investigate the church in China. One of these days the national Chinese church will send a Chinese commission to investigate the church in America. That commission will not be concerned in our method of keeping church registers. They will dig deeper than that. They will come to drink at the springs of our spiritual power, to observe the vitality of our Christian profession, to measure the effectiveness of our Christian witness before non-Christians in our own country, to listen to our sermons and our prayers that they may sense what rich things we have learned of their Lord. They will inquire into the Christian character and influence, into the zeal and service of the average American congregation. As the commission passes from denomination to denomination they will approach with eager interest the great communion which professes the restoration of primitive Christianity, its doctrines, its ordinances and its *fruits*. They will want to see Christianity, truly apostolic and uncorrupted, as shown by a people who claim to be *Christians only*. What minister of the Disciples of Christ would say to that Chinese commission: "Come to my church, study it for a month. Here you will see real Christianity in its pure and final expression"?

The nascent Christianity of the Orient knows very well that no existing Western communion or congregation can substantiate the claim of having given final or complete expression, in either its organization or its doctrines, to the wealth of God's revelation in Christ, or to the fullness of his purpose for the world through the church. Toward the realization of the ideal, universal, united Christendom which shines on the pages of the New Testament the rising churches of the East have their contribution to bring. As the gospel of Jesus and the teachings of the apostles pass through the alembic of the astute, esthetic Japanese mind, of the practical, ethical reflection of the Chinese, of the mystic brooding and philosophic penetration of the Hindu soul, they will disclose riches of meaning that were hidden to the West. The cold gray eyes of the Scotch theologians have by no means seen all there is in the world's Redeemer! New problems of adjustment and interpretation are already set for the Western missionary in the appearance of such Christian teachers as K. T. Paul and Sunder Singh of India, Ah Sou of Burma, Dr. Harada of Japan, Dr. C. Y. Cheng, Dr. T. T. Lew, and Dr. David Yui of China, and a host of others. To what extent will the missionary of the future sit at the feet of the Eastern interpreter?

One thing is certain, primary leadership will more and more pass to the native Christians on every mission field. This will make the work of the foreign missionary still more delicate and more highly specialized. He is challenged to become a counselor and associate of the makers of the new East—the native leaders. Every missionary, man or woman, must bring a contribution of ability and service that will meet the new situation.

ONE need not mention here the special disciplines which should enter into the training of the young men and women who are to be missionaries in the coming years, in the fields of the Disciples of Christ. It is sufficient to allow the present situation, as briefly indicated, to press home the necessity of providing the most thorough preparation that the Christian nurture and scholarship of America can bring to bear upon the missionary's need. This we must take seriously as we plan for the future of the College of Missions, which has been created for this purpose alone, and despite its limitations, has sought to send forth workmen who need not be ashamed.

Finally, the emphasis placed on educational equipment does not ignore the spiritual resources, available for every Christian through faith and prayer, and indispensable to the true missionary. These and the essential furnishing of a vital Christian experience and of strong Christian character are assumed. Crowning all must be the true missionary passion, without which mere intellectual preparation is cold and vain—the passion of Paul for the multitudes:

> Then with a rush the intolerable craving
> Shivers throughout me like a trumpet call—
> O to save these, to perish for their saving,
> Die for their life, be offered for them all!

Kansas City and Week Day Religious Education

By DAVID OWEN

WEEK DAY schools for religious instruction are in their third year in Kansas City. They have passed through the experimental stage and have become a permanent part of the program of our Kansas City Sunday School Association, under whose auspices all the schools are held, Myron C. Settle, general secretary, being also religious educational superintendent for the city.

Last year four schools were conducted in important centers of the city, the total expense and general oversight being cared for by interested congregations within the school district. These schools were all conducted in some church near the school house so that there was but little time lost in moving the children. Two hours each week were given for religious instruction under this arrangement, with the sanction of the Board of Education.

There were 530 children enrolled in the four schools. These included children from Baptist, Christian, Episcopal, Christian Science, Methodist, Presbyterian, Nazarene, Lutheran, Latter Day Saints, Spiritualist, Jewish, Evangelical, Unity, Congregational and Catholic homes, as well as many children from homes with no religious convictions.

The expense of these schools was borne by interested congregations near the points where the schools were held, and amounted to $2,900 for the four schools. The items of expense included teachers, materials, equipment, janitor service and heat.

One of the accompanying photographs pictures a group of children at work in their class. Another shows a group of children just entering the church to begin their class session, having been conducted from the public school to the church by the principal of the school.

A splendid type

of work was done by these pupils. For example, the boys made the Ark of the Covenant at the time that they were studying its significance. The girls who illustrated the visit of the Queen of Sheba to Solomon's court were putting on posters the pictures that had been formed in their minds while studying the events. And so through the entire year's work. Many of the stories were dramatized in a most acceptable manner by the children.

Some of the results may be tabulated. The children received a thorough understanding of those sections of the Bible which they studied, and the great truths found expression in the lives of many of them. Parents wrote many letters to the teachers expressing their delight at the splendid work being done in the school, as evidenced in the lives of their children. Churches found the joy of uniting in a common task for the childhood of the race and learned that there are so many things we hold in common and so few about which we differ. It was again emphasized that the Sunday morning hour is altogether too short for the work that should be done in religious education, and while it will always continue a blessing, it should be supplemented by week day instruction.

The Toledo Plan of Week Day Religious Education

By U. R. BELL

A CATHOLIC teacher came to the principal of one of the Toledo high schools and said, "I wish you would get all those children who come to our high school into these Bible schools, and then they would not tell me as one did that she didn't know much about Daniel, but she did know that he was a Protestant." Perhaps Daniel was a protestant, but not in the sense in which this high school pupil spoke of him. The man to whom this remark was made is now employed half time by the Toledo Council of Churches to promote and supervise the week day religious Bible schools of Toledo.

After a series of conferences in 1916 in which all religious faiths were invited to participate, a united approach on the part of evangelical churches, Unitarians and Jews, the Catholics expressing no disapproval, was made to the school board in an attempt to solve without friction the delicate problem of giving to our boys and girls adequate religious instruction and still maintaining a complete separation of state and church. Among the many plans adopted here and there throughout the nation, Toledo's plan is unique and proven to be successful even beyond the anticipation of those to whom the credit is due for inaugurating the plan.

Last year in Toledo 2,855 boys and girls from our public schools received religious instruction for at least one hour each week under a paid qualified teacher. Of that total number 76 were Catholic, 76 were Christian Science, 27 were Salvation Army and 617 stated that they had no connection of any kind whatsoever with any church or Bible school. That does not include the great number who seldom attend church or Bible school and who name a church or Sunday school with which they have had at some time a slight connection.

We should not be surprised at all to find groups in these schools who have heard of Santa Claus but who have never heard the Christmas story. One day the superintendent asked a class of boys and girls in one of these schools at the beginning of the course how many would like to join an Ananias Club and over half of the twenty-five enrolled raised their hands and the rest failed to see the joke.

The board of education, when approached by the original committee of citizens, granted the request with the understanding that such a grant involved no use of the public school buildings, nor any expenditure of public school funds. The schools are now supported from the budget of the Toledo Council of Churches secured by public subscription. This year $5,000 is appropriated for the support of week day religious education.

The grant involved the right of every boy and girl of the elementary grades to be dismissed upon a written request from the parents for one hour each week for the purpose of religious instruction. In the case of high school students upon request from the parents, credit is granted for work done in religious education under the following conditions. A record of attendance in the week day Bible school shall be kept, a final examination taken and grades recorded with the principal of the high school. In addition the teachers in these week day Bible schools shall meet the scholastic and professional standards as to preparation and ability, required of teachers in the high schools and such qualifications shall be certified in writing to the superintendent of public instruction. I wonder how many teachers of the high school ages in our Sunday schools could qualify for a position on the faculty of our high school week day religious schools.

The subject matter taught and the texts used shall be left to the individual church or synagogue, but in general both subject matter and text shall be of high school grade and submitted to the superintendent of public instruction for his approval.

Credits shall be granted in the departments of History or English to the extent of ¼ unit or a total of ½ unit. The ¼ unit of credit means one recitation of sixty minutes each week of the school year or a total of not less than thirty-eight recitations. The ½ unit's credit means that no more than two years' work in the Bible schools will be recognized as credit work.

There are two kinds of schools recognized by the board of education, community schools and individual church schools. The rector of St. Mark's Episcopal Church, for instance, conducts a class once a week in his church, made up of boys and girls connected with St. Mark's Episcopal Church, and for the work done in that church classroom under the direction of the rector, high school credit is given. One or two Lutheran churches conduct such classes.

But the individual church school has not proven to be so popular as the community school. By community school I mean a school in which all denominations and no denomination are represented. For instance, the Norwood Avenue Church is located about an equal distance between two public schools. From both these public schools boys and girls are dismissed at the same hour and they go directly to the Norwood Avenue Church where a classroom and a paid trained teacher await them. The church simply grants the Toledo Council of Churches the use of its building and janitor service. The rest is done from the office of the Council of Churches. In these community schools meeting in various churches throughout the city, 2,615 boys and girls met last year for religious instruction.

Although the individual church school may tend toward denominational training, still I am wondering if St. Mark's 220 pupils last year were not tied up closer to the church by means of the individual church school than were the 2,615 community school children. A Jewish rabbi is reported to have said to a group of representative Jews in one of our great cities, "We Jews and Catholics need not worry about all this Protestant talk of week day religious education until they learn how to use their Sundays for school." What he had in mind I think was that week day religious education does not tie boys and girls definitely to the church. If the church were awake to her opportunity, the Toledo plan which offers the use of both individual and community schools, would make it possible for the church to become a real educational institution.

The Work of a Director of Religious Education

By EARL V. EASTWOOD

Director of Religious Education in the Central Christian Church, Lexington, Kentucky

THE administrative board of a certain church had assembled to consider the matter of employing a full-time director of religious education. During the discussion one of the number asked, "If we secure such a man, will there be enough for him to do?"

Such a question will be faced in every church which undertakes this forward-looking program. The office of director is a relatively new one, and the progress of religious education is so recent and so rapid that few realize the task which awaits one who chooses this profession.

The term director is used to indicate a trained worker in the field of religious education, occupying a position coordinate with that of the pastor. He is chosen by the educational committee, or board, of the church for a particular type of work. His position is not to be confused with that of an assistant pastor, whose work is general in character. In order to analyze the task of a director, his work and problems will be grouped under three general heads—organization, administration and supervision.

Organization

In the first place the director is a builder. This function calls for a study of the conditions and needs of the school and for the development of a program of education suited to the nature of the field. It may be necessary to set up a number of experimental programs before a successful one is found.

An immediate problem which the director faces is that of developing a long-term program among a people who are not yet accustomed to the process of educational growth. Spectacular methods which inflate the school at irregular intervals must be avoided. The solution lies in the setting up of a number of goals which may be reached within short periods, but which at the same time point in the direction of the larger program.

The director should not attempt too much. He must remember that he is working with men and women who do not share his specialized training and who are thereby unable to grasp quickly the ideals which he has conceived. More than one effort to organize the educational work of a church on a scientific basis has terminated abruptly because the director did not have the patience and perseverance to develop his program gradually.

The director must also popularize the work of religious education in the church and in the community. Those who have received their religious training in the Sunday school of yesterday, with its lack of equipment and standardization, will be ignorant of, or even hostile to, the educational ideals of a modern church school. The director should use every opportunity of presenting to the church, in sermons and addresses, the work which he seeks to do. He must create other opportunities through the use of educational exhibits, by encouraging inspection of the school and through the use of available channels of publicity. The school of Central Christian Church advertises its work particularly through a monthly bulletin, letters to members and friends, and weekly notices in the papers.

The task of organization also requires that the director visualize the whole range of educational possibilities of the church. In the case of the immediate functions

of worship, instruction and service, he plans for the year's program of the school. But with regard to the pupils, for whom the school exists, his program is in terms of life and with no other limits than these lives present.

Administration

The director is the executive officer of the educational committee. He is responsible for the carrying out of its policies and for the direction of general matters which call for technical knowledge, such as grading the school, arranging the courses of study, setting up programs of worship and service and the erection of educational standards. He nominates officers and teachers, recommends the removal of those who are inefficient, and directs the building up of the attendance and spirit of the school. The director does not personally superintend the details of his program; he builds a staff of departmental workers who have their executive functions, and he is an administrative officer who sees that these are accomplishing their tasks. He must save himself for the larger tasks. There is a strong temptation to give personal attention to items which subordinates often neglect, but such attention is a deadly hindrance to larger usefulness.

A problem of administration which is sometimes overlooked is the relation of the director to the pupils and parents in their homes. The very nature of the work of a director prevents a personal contact within the school itself, unless the school be small. The director is not usually a platform officer when the school is properly departmentalized. This remoteness enables him to see his task in a large way, but it brings the danger of isolation. He should have time for personal visitation and conference with parents and children in their homes. These visits will enlist the interest of both parents and children, will give the director a better knowledge of the conditions under which he works, and will solve many difficult problems of interest and discipline. The writer has assumed the task of collecting a family record for the school. This provides an immediate purpose for visitation which is helpful in establishing a contact with the parents.

Supervision

The third great function of a director is that of an educator. He is the teacher of teachers. There is no more important task than this, and it is one which will alone require a large portion of his time. The function of supervision includes the training of prospective teachers, the improvement of teachers in service, observation of the work of both teachers and officers, the preparation of reading courses, and frequent educational conferences with his staff. In this capacity his most constructive work will be done.

There are many churches which need to be interested in the work of a director of religious education. A demonstration of the educational possibilities of a school will give a sense of the need of such leadership. Our churches possess an exceptional opportunity in the offer of the Department of Religious Education to release its workers to local churches for short periods. If a church desires better methods and ideals, the visit of a trained worker will pave the way to the adoption of a permanent educational program.

The question indicated in the opening paragraph was answered by the statement, "It is not a question whether there will be enough for him to do. It is rather, 'Can he possibly do it all?'" The demands upon a director are innumerable, and their nature may only be suggested in this general treatment of his work. But the opportunities are likewise innumerable, and this fact makes the work of a director of religious education one of the most challenging of all vocations.

New Workers Secured Last Year in the Department of Religious Education

Reading from left to right, they are: H. L. Pickerill, Young People's Superintendent, graduate of the College of the Bible and Transylvania College; M. E. Sadler, Virginia and West Virginia, graduate of Atlantic Christian College and Vanderbilt University; Miss Lucy C. Wetzel, Northern District, graduate of Eureka College; George V. Moore, Kentucky, graduate of the College of the Bible and Transylvania College, Glenn McRae, Northern District, graduate of Cotner College and the University of Nebraska.

Medical Work in Batang

By DR. WILLIAM MOORE HARDY

I HAVE never taken the trouble to count the number of specialties into which medicine has been divided by the doctors practicing the healing art in America. They are many but out here it is necessary for one man to practice all the specialties, including pharmacy, dentistry and nursing. While this is nothing new to mission doctors, in Batang it is more intense than in most other places because of the great distance to the nearest brother practitioner. The "crime of the one-man hospital" has about passed in America and is passing in China, but for this place I fear there is no hope. Batang, though probably the largest place between Tachienlu and Lhasa, is only a village, and if the medical work were divided, as it should be, between several doctors, some of them might have too much leisure. The one compensation for running a one-man medical work is the mathematical axiom, that even one is better than none. So the work goes along and while we realize some of the deficiencies, we also realize that even the little we can do is much better than the all the natives can do.

Dr. Hardy and His Little Missionary Son

Medical work in Batang is much the same as medical work in other parts of China. Here we have the pleasure of working with the Chinese as well as the Tibetans and both languages must be used. The Chinese dispensary helpers and some of the patients understand both languages, but many of the patients, both Chinese and Tibetans, think it almost a disgrace to speak any but their mother tongue.

Another pleasure we have is in anticipating the arrival of our supplies. Freight orders of drugs coming from America are on the road from one to three years. At present I have a shipment in Atuntze which left Shanghai more than a year ago. A parcel post package from Chengtu was six months and one day in transit. A telegraphic order for gauze from Shanghai was received eight months after mailing the telegram to Atuntze, and then the package was brought from Atuntze to Batang by our own runner. So it goes with what comes in, but frequently packages are lost in transit and we have to order again.

The greatest difficulty is that the Tibetans, even more than the Chinese, are ungodly if there is anything in the claim that "cleanliness is next to godliness." The Tibetans have great faith in the hemostatic properties of cow dung and when a wound is received, this "first-aid" dressing is copiously applied. Later, the foreign doctor may be called. A favorite treatment for penetrating gunshot wounds is to seal the wound with tsamba (parched barley flour) moistened with butter which has been churned into an emulsion with hard-boiled tea. The moistening process is strictly manual and is carried out in a well licked bowl. The Tibetans never wash dishes, but lick them clean and in a country where soap is unknown, the sterilization of the hands and bowl is not perfect! A favorite cosmetic, which is claimed to prevent chapped hands and faces is a mixture of soot and honey. It is said that after the cold season, if this mixture is washed off the hands and face, the underlying skin will be well bleached. However a wound received during the cold season can be considered infected.

Another difficulty here as well as in China is that too many moribund patients are brought to the hospital. Sometimes these patients surprise all of us and get well. Then the fame of the institution increases. Generally we are told that all money has been spent for Chinese medicine and Tibetan prayers, and that here is an opportunity to acquire fame in this world and merit in the next.

The last difficulty I will mention is that often we can not do our best for a patient because the family refuses to permit an operation until too late. While this difficulty is common to all nations, there is, I believe, more of it to the square inch in this territory than elsewhere.

For the hospital and dispensary we have two evangelists, one Chinese and one Tibetan, who work earnestly with the patients.

Batang, West China.

Our Missionary Babies in Tibet

Reading left to right: Eugene Russell Morse, John McLean Hardy, Herbert Franklin Duncan, Shelton MacLeod.

Training Camps of the Kingdom

By H. L. PICKERILL

A NEW movement within the life of the church and other Christian institutions has been developing in recent years with such progress and promise that the entire Christian world is today seeking to discover its full significance for the Kingdom of God. Thousands of the most vigorous element of youth in the church are assembling at various conference points during the summer months, for intensive training in the art of leadership. The majority of these young people's conferences extend over a period of one week. This year nine of these conferences were held in eight of the states where the Disciples are strongest. Over eight hundred young people were in attendance and of this number more than two hundred have dedicated their lives to full-time Christian service. Some of our ablest leaders who are familiar with the work of these conferences say this movement is the most significant enterprise among the Disciples today.

A project of such proportions, though still in its infancy, causes us to inquire into the reasons for its existence and rapid development. The answer to our inquiry is found in the growing consciousness of the church of the inherent value of its youth. In the quite recent past young people were suppressed or tolerated by the church. Little did the church seem to suspect that within the lives of these apparently careless young people were reservoirs of spiritual energy. A discovery of this spiritual power of youth has given the church a new conception of its duty and opportunity in their training.

In addition to the discovery of the inherent worth of youth the church has been compelled to think seriously about the increasing demand for a prophetic leadership in both the religious and the so-called secular vocations. An intelligent insight into this need has enabled the church to give its youth a compelling challenge to the task of Kingdom building. The application of the Christ ideal to the social problems of our day and a general recognition of the power of the gospel in the solution of the problems of world peace and industrial strife is making a telling appeal to the strongest and most capable young women and men in our high schools, colleges and universities.

This situation calls for a leadership that is specially prepared. The young people's conferences are seeking to give courses in method, technique, psychology and vital religion which will give this special preparation. This movement does not attempt to supplant any religious institution that already exists for the purpose of developing Christian leaders but rather it seeks to supplement all other agencies. Obviously the conference program cannot be made available for all the young people of the church for several years to come. Therefore, it seems wise at present to construct the program for those who are actual or potential leaders. The church that sends its best will profit most. Practically every one of the eight hundred in our conferences the past year was in college or was preparing to attend college as soon as he had finished high school.

A three year curriculum is being prepared and an educational standard is being set up which will be a measure for each conference. At the completion of the three years' work a diploma will be given each student who has completed the required amount of work satisfactorily. It is evident that it is to the advantage of the local church to select as delegates those young people who will probably be able to return for the second and third year's work. Although each year is complete within itself there is a continuity in all the work leading the student into more difficult courses and exacting more of his creative genius.

The method employed throughout the entire confer-

The Bethany Park Conference, 1922

A Conference Group on the Lake

ence program is founded upon the well-known educational principle, "We learn by doing." Departments are organized such as suggested for the church school. These departments are officered by the young people. Source materials are provided and programs for use in these departments are constructed by the young people themselves under the direction of specialists in this field. The more mature young people of the second and third year classes are asked to assist the instructors in directing the building of these programs. The educational task of the local church is constantly kept in mind and all the work done is of a practical nature which can be applied by the young people themselves when they return to their home churches. The conference concludes on Sunday and the programs built by the young people in the methods class are given in the church school on Sunday. Thus the young people are assured in the demonstration that the model program which has been constructed may be made real through their own efforts and leadership.

This same principle is carried into practically every activity and course of the conference. During the past year the young people were used as instructors in one of the mission study courses. They prepared the lesson and taught the class under the guidance and supervision of the instructor. After this experience we are convinced that these young people can teach this same course to groups in their own churches. The creative ability of the students is discovered and developed by a self-governing organization operative throughout the conference. This organization elicits the initiative of the young people.

Probably the greatest responsibility assumed by the conference enterprise is the aid it offers young people in the selection of a life work. Realizing the supreme evaluation that Christianity puts upon life we feel that the most capable men and women among us must be secured for instructing in the course on vocational guidance. The church has hardly touched this great field. We have felt the necessity that our young men and women make a religious choice of the Christian vocations, but the same demand has not been made of those entering into business and professional life. Our aim in vocational guidance is that the young man and woman entering into the so-called secular vocations shall be actuated by the same high motive as are those entering the ministry or going to the mission field. Since the majority of the young people coming into direct contact with the church, are not going into full-time Christian service, we see the necessity of a program that will guarantee that their lives will count for Kingdom building regardless of the vocation they choose to follow.

One may ask the very pertinent question "What can really be done of vital importance for those who will naturally be leaders regardless of their training?" The answer to this question may be found in the large number of testimonials coming from the young people who have been in the conferences. Young men and women of college and university experience tell us that their lives are forever changed because of the week spent in a conference. A new meaning and vision of vital Chris-

Pacific Coast Young People's Conference, 1922

tianity has come into their lives. Their faith has been strengthened. New loyalties have been created. A contagious enthusiasm has been received from the association with a large number of spirit-filled young people whose supreme ideal is to advance the Kingdom. In short, they have lived on the mountain top of intelligent inspiration for an entire week. Results in the churches to which these young people have returned assure us that they have taken this new spiritual energy into the life and program of the church where they are giving a creditable account of the leadership powers intrusted to them. Some one has recently said that the entire outlook and purpose of a great religious body may be changed and made dynamic by the intelligent development of an adequate conference program.

Young People's Council and Faculty on the Pacific Coast

Why I Chose Religious Education as My Life Work

By LUCY C. WETZEL

THERE was nothing strange about my choice concerning my work. I did not have a vision, though I did dream many day dreams. I did not decide in a group where some sensational or emotional appeal swept young people into quick decisions. It came very slowly and naturally. There were many reasons, but of them all only two vital ones. I chose religious education first, because of my home; second, because of a teacher.

Mine is a minister's home in which happiness is the most natural thing in the world. Growth is a happy experience. Love, understanding, companionship and many friends, gave to life a deep joy. There were problems and doubts and heartaches of course, but one can meet these when there are folks that understand. I longed for a time to come when I could give to boys and girls the gladness of childhood that I had known, the understanding of youth that had been mine.

When I went to Eureka College I fancied that through the study of home economics and then in social service I could find expression for my aim. It was in my sophomore year that Dr. Cecil Cheverton suggested religious education to me. He showed me what it might mean, the opportunities of so large a field and the chance for growth. His guidance made me see that this was the basis for the great happiness that my folks had given me all these years. Then began a study to find out the meaning of it all, the needs and how they might be met. I could see millions of little children with no religious instruction, and youth turning away from a church that did not seem to understand them. Could there be no way of meeting these needs? Could not the Master Teacher of all ages give an answer? Why did he come to this old world anyway? Can you not see him as he stood there among those who loved him and those who hated? To them he said, "I came that ye might have life, and have it more abundantly."

Religious education became a challenge, a challenge to give that abundant life to children and to young people, the life that he personified, an abundant physical life, an abundant knowledge, an abundant purpose, an abundant joy, and an abundant love for God and his fellow men. My Christ was a strong man, one who kept himself fit for his great task, strong—else he could not have done so great a work. He not only had knowledge of the laws and histories, but he knew folks. "He ever learned again the depth and bitterness of human pain." He came with a purpose that took him to Gethsemane, yet with a joy that he would leave with us. "That my joy might be in you," and again "Rejoice and be exceeding glad." No one can describe his love, that is infinite, for we find in him the supreme example of the Father's love. As this view of life became mine, it seemed that in religious education I could find expression for these ideals and aspirations.

Men Play a Prominent Part in These Conferences

SPOKANE UNIVERSITY

What a Young People's Conference Means

I

By Warren F. Drescher, Jr.
President 1923 Young People's Conference, William Woods. Junior Law Student, Washington University

WITH two years of conference experience behind me, and after seeing some of the results of the William Woods Conference in particular, I thoroughly believe that the young people's conferences accomplish more in the lives of the young people entrusted to their care than any other movement or method that our church has been able to devise up to the present date. My reasons for making such an assertion are many. But before I give them I would like to state that I fully appreciate the value of the work that the regular Sunday school does, and yet I do feel that in these conferences we find the final stage for character development in our young people.

At these conferences the young delegate is given the opportunity to find out that there are many other young people throughout the United States that are at least as interested as he in the vital facts of life. Here the delegate who is lacking in real experiences comes in contact with the delegate whose life is rich with leadership experience, and vice versa.

The social life of such a conference is of untold value to the young person who is lacking along that line. Even his physical life is taken care of through daily exercise and the splendid recreational periods. His mental life is strengthened by challenging tasks of leadership. He is given an insight into the past history and into the future of the church. He is taught about his Bible. He is taught how to lead and how to enrich the lives of the other young people whom he represents. But the greatest contribution the young people's conference makes is the enriched and deepened spiritual life, a new outlook upon life and a conception of one's relationship to God and his fellow-men.

If the church is careful in its selection; if it sends to the conferences those of its young people who have reached the proper maturity and who have a vision, no matter how small that vision may be, it is sure to receive in return an infinite profit that cannot be counted in dollars and cents but in souls won for Jesus Christ.

II

By Martha Bishop
Department of Religious Education

It has been my privilege to attend only one conference for young people, but that experience was such as to cause me to make every effort to return to William Woods next year. Practically all of the young people attending the conference are vitally interested in the work of their own church and because of this are being sent to be trained for leadership, to get a better understanding of what the Christian life can be, and that they may catch a glimpse of the great world task of the church.

Association with men and women who are devoting their lives to training the youth of the church and with young people, full of the joy and enthusiasm of youth, yet seeking the abundant life which the great Teacher came to give, is an inspiration. As some one has said, "we lived on the mountain top for a week." To many of us came the realization that we had fallen far short in living a fourfold life, and with the realization the determination to exert ourselves more, to try harder to measure up to what we are really capable of doing and being. For some it means definite decision for full-time Christian service, for many the knowledge that no matter what field of work they enter it is possible to take Christ into it.

III

By John Long
A Student Minister in Eureka College; President of Central Illinois Student Volunteer Union, Also President of Next Year's (1923) Young People's Conference at Eureka College

In the teaching of the greatest Leader, there is no place in the realm of leadership for the one-sided man. He must have a fourfold development.

The conference at Eureka was the only conference I have ever attended that afforded an opportunity for this fourfold development. It not only gave this training during the conference, but instilled into the hearts and lives of those there, a desire and purpose to continue this training and development. As a result, a great number of the young people have come to Eureka College this year.

The conference was the most successful attempt the church has ever made for the development of future leadership. It will make one of the greatest contributions to the advancement of Christ's Kingdom that the church can give.

IV

By William D. Ogdon
Senior at Transylvania College, Lexington, Kentucky

It is a physical impossibility to look out over the clear blue waters of Crystal Lake, Michigan, surrounded by its beautiful shore line which has reminded so many of the Sea of Galilee so sacred to the hearts of all Christian people and think a single ignoble, selfish thought. It is too large, too awe-inspiring. I should like to take an atheist out on the beach there at sunset, looking off at the wonderful hills, with that magnificent sheet of water placid before his eyes, with the birds caroling their vesper hymns to the broad heavens above, and see if he could declare in clear, unbreaking voice, with such evidence before him, "There is no God." I don't believe there is a man alive in the whole world who could

do it without a great doubt swelling up in his heart.

We started out the first of August with a very inspirational young people's week, under the direction of Mr. Pickerill, and with such faculty members as Miss Carmichael, Mrs. Moore, Mr. Darsie, and Mr. Harlie Smith. Classes were held in the morning for training for Christian leadership and talks by Doctor Pritchard on the beach at night on vocational guidance. The outstanding feature of the week was the perfect balance of recreation and study.

Those vesper services down there on the beach, watching the sun dip behind the horizon, singing the good old hymns out over the water, surrounded by kindred spirits, send you back home with a more active, more perfect spirit of Christ in your heart than you ever had before. They make for a Christianity of the heart rather than of the mind, a purity of thought and spirit that is the crying need of so many of our church people of today.

Is Religious Work Taboo Where Wealth and Culture Abound?

By MADISON A. HART

IT is very evident that greater achievements have been made along industrial, commercial, mechanical and material lines than have been secured in the ethical, moral, social and religious realms. As a result of this rapid development of civilization on its material side, and its comparatively slow development along idealistic lines, we are face to face today with problems seemingly too big for the collective mind and imagination of man to solve.

This is not an isolated experience, it is the tragic situation all over the world. Unless we find a solution for this vexing and perplexing problem, we can hardly hope for anything more comforting and encouraging than an utter collapse of civilization.

The Why of the Case

Is there a logical and convincing explanation for this muddled and unhappy condition of affairs? If we are able to find the crux of our difficulty, there is hope for better days ahead. Simply stated the reason is lack of leadership and poverty of statesmanship. But why are we so grievously lacking just here? Very largely because there are two social groups failing to furnish their quota of moral and spiritual volunteers for public service. The parable of the rich young ruler furnishes us with a clue and suggestion in one of these realms.

Not only have we so far failed to secure in any large way the consecration of wealth to the great Christian enterprise, we have failed to enlist in any commanding way men of wealth for the program of Jesus Christ. I suppose the first fact is largely a result of the second fact. There are isolated cases to be sure, but just enough to point out and more clearly define the issue before us. There are too few Sherwood Eddys. There are many fine men of wealth who are missing the opportunity to be real men, commanding men in the affairs of the world. The rich young ruler was in this class. He loved Jesus, and Jesus loved him. But his devotion to our Lord did not go far enough. It stopped short of a great sacrifice. And no man can grow into the largest and most imperial life, until he is willing to make the "sacrifice hit" for the sake of Christ and humanity.

The Yellow Streak and Slacker Spirit

The rich young ruler showed the yellow streak and the slacker spirit when he faced the greatest issue and challenge of his life. For an athlete to do the same thing on the football field when the toughest game of the college year is being played is bad enough; but not half so bad and far-reaching in its direful consequences, as when the fate of civilization is at stake. And are we not confronted with this sort of a situation just now?

The rich young ruler "turned away sorrowful," and that too, just in sight of the promised land. There are many, too many, like him today in our homes, our colleges and universities, yes, in many a mart of trade, in many a center of influence. There are not only grave dangers in wealth already possessed, but in the lure of wealth not yet acquired. Here is where many face one of the most subtle temptations of life.

The Product of Our Schools

Not only are we failing to secure our proper quota of ministers, missionaries and leaders in the idealistic professions, from our young men and young women of wealth; the same is true from the point of view of culture. Our colleges and universities are supposed to be the centers of learning and culture, and in a great measure they are. In proportion to the students enrolled in all our institutions of learning, supported by state tax and generous gifts of people interested in our church schools, how very small indeed the number entering the idealistic professions! I am not here discussing the why of the situation, but the fact.

The Lure Along Other Lines

Unquestionably there is a gripping power and tremendous lure in other fields of endeavor. I am not claiming that one cannot go into agriculture, engineering, law, medicine, in fact any trade or profession of a legitimate character, and render unselfish and worthwhile service. I am simply claiming that a just and proportionate number of the most capable and well-trained men and women of our schools, must enter the ministry, missionary work, teaching and other professions of a like character, if we

are to keep the balance in civilization, and gradually move up to a higher plane of living in all the activities of life.

Where We Are Short

We are short today in ethical, moral and spiritual leadership. In *The Mirrors of Downing Street,* we have this true, significant and far-reaching statement from Lord Robert Cecil, one of the most farsighted and unselfish men in English public life: "What England needed during the war, was a great moral leader rather than a great political leader. And the same thing is true today." By a great moral leader, Lord Cecil means an individual possessing the fundamental virtues of love of justice, instinct for righteousness, faith in truth, spirit of fair play, charity and generous self-sacrifice. Is this not a true picture of the great need in the world today? But we cannot have this quality of leadership and statesmanship, made necessary by the exigencies of the situation, if we develop slackers, half-hearted patriots and selfish time-servers in the two groups where we have the greatest proportion of leisure and training, namely, wealth and culture. We must overcome the religious taboo in these two groups if we expect to put ourselves in a hopeful position to build a civilization as lasting and enduring as God's eternal hills.

The Investment of Life

Each individual has just one life to live. If we make a mistake all along the way, we cannot go back and live it over again, even though we might wish it. It stands to reason that we should make the proper daily investment of our lives. In order to do this, we must have a clear discrimination of things of greatest worth and an inclination and will to spend ourselves accordingly.

Benjamin Kidd in his great book *The Science of Power,* declares that the real science of power in civilization is the passion for the ideal; that the passion for the ideal, is the passion for perfection; and that the passion for perfection is the passion for God. He may be right in his analysis. I am passing no judgment. But this is fundamentally true, we shall all one day pass judgment upon all our accomplishments in the light of our treatment of God and the service we have rendered humanity. And the last returns that come in, are the ones that spell defeat or victory.

Battering at the Very Stronghold

Yunnanfu, China, June 22, 1922.

Editor, World Call.
St. Louis, Mo.
Dear Sir:

May I be permitted a little space in your very valuable magazine? I have read with tears all that your paper has contained of news regarding our dear friend, Dr. Shelton. The most touching I think is the last issue at hand, for May. His last letters to his daughters and family just reveal the man.

Being an old Tibetan worker myself—starting about thirty years ago—I have had much to do with dear Dr. and Mrs. Shelton. My wife and I had the pleasure of escorting them, with Dr. Susie Rijnhardt, up the Yangtse River to West China when they first came out. I stayed with them and the Ogdens at Tachienlu before they went west to Batang, and here again at Yunnanfu we had the pleasure of their company. It was no small treat for us last fall to have Dr. Shelton with us here in our home before leaving for Batang, staying quite a while on account of the break of the railway.

And I must not forget to mention that we had great pleasure in having Mr. and Mrs. Morse and their fine, darling boy with us at the same time. I tried my best to get them to leave that baby boy behind with us, but no! That would have meant a very serious amputation! We were so glad when we heard of their safe arrival at far-off Batang—that strategic, lonely place between eastern Tibetan mountains, to which I paid a visit before any Protestant mission work was established there. Brave are the women and men who in these days go off to live in those parts! Were it not for the gospel nothing could

A Splendid Example of What Rural Sunday Schools Are Doing

justify it. But I do praise the Lord for every man, woman and child staying there for the gospel's sake—in order to make the Tibetans know of their heavenward calling in Christ. They are in the right place. And as a society you are to be commended for thus giving the Tibetans a chance of salvation. Is this putting it too strongly—a chance of salvation?

I went out a day with the party, which also included brave Mr. and Mrs. Duncan, to a place called Bijigwan where we had tiffin together. That was the last I saw of our friend Dr. Shelton. The meal was a bit hurried. The day was dull and rainy. There was a hearty "good-by" all around, and then off for Anningchow where they would spend the night. But the Doctor, mounted on his mule, turned back for a last hand-shake, his expressive face working with emotion. "We will pray for you," I said. "I am interested in your success." "I know you will," he replied, and off he started for his "success." Dare we call it anything else? Would the Lord whom he served and followed have led him to anything less than success? Was not that his only prayer, and did not the Lord answer it? Surely He did, but not in our way and possibly not the way the Doctor had expected—martyrdom at the hands of the Tibetans! Had it only been at the hand of Chinese brigands, was my first thought. But at the hands of Tibetans! That seemed too bad. And yet, to follow in His steps sometimes leads to a Christ-like death—at the hands of those to whom sent.

I feared the Doctor's death might frighten the society and possibly put a stop to the good work, at least for a time. But I am more than pleased to have found the very opposite expressed in subsequent copies of WORLD CALL. I venture to hope that this sad death may prove a mighty incentive to greater efforts on behalf of Tibet till the work is accomplished that He has given you to do. "Except a corn of wheat fall into the ground and die it abideth alone, but if it die. . . . ." what then? Many more take its place!

Soon after saying good-by to the Shelton party, Mr. and Mrs. Ogden and their children turned up to fill for a short while the aching void in our home. I have never been more stirred up over Tibet in all my life. The wonderful story of their work in Batang, told as I suppose only Mr. Ogden can tell it, really melted many hearts and called forth fresh prayers on behalf of Tibet. Ah, the walls will fall yet! Just keep on blowing the ram's horns. Don't slacken! Don't heed the enemy! You are battering at the very strongholds.

Heartiest greetings to your society, to dear Mrs. Shelton, her daughters and all, from my wife and myself.

I have the honor to be your fellow-worker,

EDWARD AMUNDSEN.
Author of *In the Land of the Lamas.*

Organization in Religious Education

By P. H. WELSHIMER

THE organization is a means to an end. It is as essential in religious education as is the organization of the army in time of war. Here and there a school may have made the mistake of overstressing their organization, making it the chief end, but that is the exception, not the rule. Too frequently not enough attention is given to the organization.

Before religious instruction can be given there must be pupils to receive it. The organization has its big task in bringing the school together, properly classifying them, selecting the right instructors and the course of instruction to be given, and caring for all the methods and business principles in use.

As to the proper organization, everything depends upon the size and kind of school you have. In brief, study your field, determine what you desire to do, then properly organize to do it. It may not correspond in detail with the organization of some other school, but if it fits your needs and secures the results you desire, well and good. But, in all organization, select with care persons upon whom responsibility is laid. Give your organization plenty of fuel, keep your wheels well lubricated.

Jackson Street Christian Bible School unanimously voted to place WORLD CALL in the hands of each of its 24 officers and 21 teachers. We believe this to be the best move we have ever made to inspire and prepare our teachers and officers for enlarged service. We trust that other Bible schools will take advantage of the inspirational value of WORLD CALL when thus used as teaching equipment.

Franklin E. Fantz,
Superintendent.

The Christian Church Bible School of Advance, Indiana, as It Looked on September 24, 1922

Hanover Avenue Christian Church
(Disciples of Christ)
Corner Hanover and Allen Avenues
J. B. Hunley, Minister

Richmond, Va. October 2, 1922

Mr. Bert Wilson,
U. C. M. S.,
St. Louis, Mo.

My dear Bro. Wilson:—

Having mentioned in public prayer the last two Sundays that some of our missionaries—among them Brother and Sister Madsen—had to have their sailing dates canceled on account of the delinquency of churches in sending funds to the United Christian Missionary Society, I was asked yesterday morning by one of the young women in my church, who works for a living, if liberty bonds would be acceptable as a gift towards sending Brother and Sister Madsen back to India. I told her they were as good as gold. Last night as the crowd pressed by me at the door she handed me a package, saying, "I don't know that you have time to bother with this now." I assured her that I did. When I reached home I found one $100 bond and three $50 bonds—$250 in all.

Thinking there might be some misunderstanding on her part I went to her place of work and saw her this morning. I told her that on the way to her place I had called at the bank and found that the bonds were as valuable as so much gold and asked her if she felt that she was able to give so much, assuring her that it was a most beautiful gift. She said that she thoroughly understood it all, and because she could not go herself, wished to help some one who could. She designated Brother and Sister Madsen because her departed mother thought so much of them. She said she began to tithe soon after I became pastor here. She did not know how she would make her way after tithing her income, but that her salary had been raised three times since that decision to tithe, and that she had been able to purchase some stock in the company in which she worked. She felt that God was prospering her and that the bonds would do more good given to this cause than to lie by and draw a small interest. Her whole attitude was an inspiration to me and reminded me of the woman with the alabaster box, anointing the feet of the Savior.

She said she did not wish her name to be mentioned. But I asked her to permit two things: that her gift go through the Young People's Missionary Circle in order that they might be inspired, and that I be permitted to use the story of her gift without using her name. This she granted.

So I have these bonds and am writing to ask what the present status is regarding the sailing of Brother and Sister Madsen and what headway is being made towards gathering funds for that purpose that I may inform this dear girl. Kindly let me hear that the matter may be attended to soon.

Brother J. Boyd Jones and singer are in a meeting with me here. Started yesterday. Fine beginning. God bless you all.

Cordially and sincerely,

J. B. Hunley

An Educational Foundation in the Local Church

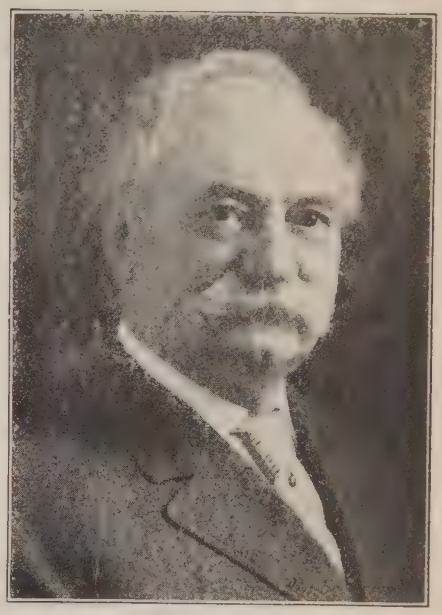
By C. E. LEMMON

MEN of means have not always been cordial to local church endowments. Experiences with endowment funds in the hands of the ordinary church board have not always been happy. Instead of these permanent funds energizing the program of the church they often serve to deter energetic and sacrificial effort.

F. R. Henry

On the other hand, it is noticeable that men are beginning to differentiate between the endowment of a church congregation and the endowment of a church function. For example, a few months ago a very wealthy man died in a western city. He had been a generous contributor to his local church budget. But when his will was read not one cent was left to the support of the general budget of the church. However, he did not forget those functions of the church program in which he had the deepest interest. He had been a lover of music and left a permanent fund for the choir to perpetuate the high standard of music in the church. He had been a generous supporter of boys' work and left several thousand dollars to make it perpetual. By funding these specific functions of the congregation's program he leaves the church to support the preaching and secretarial staff and to maintain the plant, thereby actually challenging the whole congregation to keep this center of its life up to the high standard which he has perpetuated by his gifts to auxiliary interests.

It was this conviction of the primary place of religious education as a function in the program of the Hamilton Avenue Christian Church of St. Louis that led Frank R. Henry and Robert H. Stockton to share in the gift of a permanent fund of $25,000 as an educational foundation. Mr. Henry is chairman of the church board. His wife and daughter are both on the staff of church school workers. He had been on the building committee a few years ago when an educational plant was added to the equipment of the church. Mr. Henry made the initial gift of $5,000. Mr. Stockton was one of the early members of the congregation and has continued to be a generous supporter. He is well known throughout our brotherhood for his generous benefactions as expressed chiefly in the Christian Orphans' Home of St. Louis and Culver-Stockton College of Canton, Missouri. He gave to the fund $20,000. By the terms of the articles of trust this fund is to be held intact by four trustees, officers of the church and school, only the income to be



R. H. Stockton

expended and that for strictly educational purposes.

While the fund has been producing income but a few months to the benefit of our work, a small beginning has been made which illustrates our policy for its use. Until this year there had not been a daily vacation church school for the children of this community. The advantages of these schools have been repeatedly demonstrated. A five weeks' school conducted five days each week during the forenoon will practically double the annual time for religious in-

(*Continued on page* 34.)

Hamilton Avenue Vacation School—1922

The school made possible by the foundation.

Wanderland — Wonderland

Sarah's "Exiled Fathers"

by Lucy King De Moss

"O God beneath Thy guiding hand
Our exiled fathers crossed the sea;
And when they trod the wintry strand,
With prayer and psalm they worshiped Thee."

Sarah tried to follow the words in the hymn book and hummed a little tune of her own to them, as the choir and the people in the big church room sang with solemn meaning the old Thanksgiving hymn.

All the way home she was thinking about it. "Our exiled fathers," what in the world could it mean!

After dinner, a real Thanksgiving dinner of turkey and vegetables and pumpkin pie, Sarah took her seat on the padded arm of her father's big chair.

"Daddy," she said, "what does it mean in the song, 'our exiled fathers crossed the sea' "?

Her father twinkled his eyes at her, Sarah's own particular twinkle. "There you go, Sarah, worrying about your poor ancestors 'treading the wintry strand!' Would you like me to tell you the story?"

Would she! Sarah gave a sigh of satisfaction as she settled back against her father's shoulder.

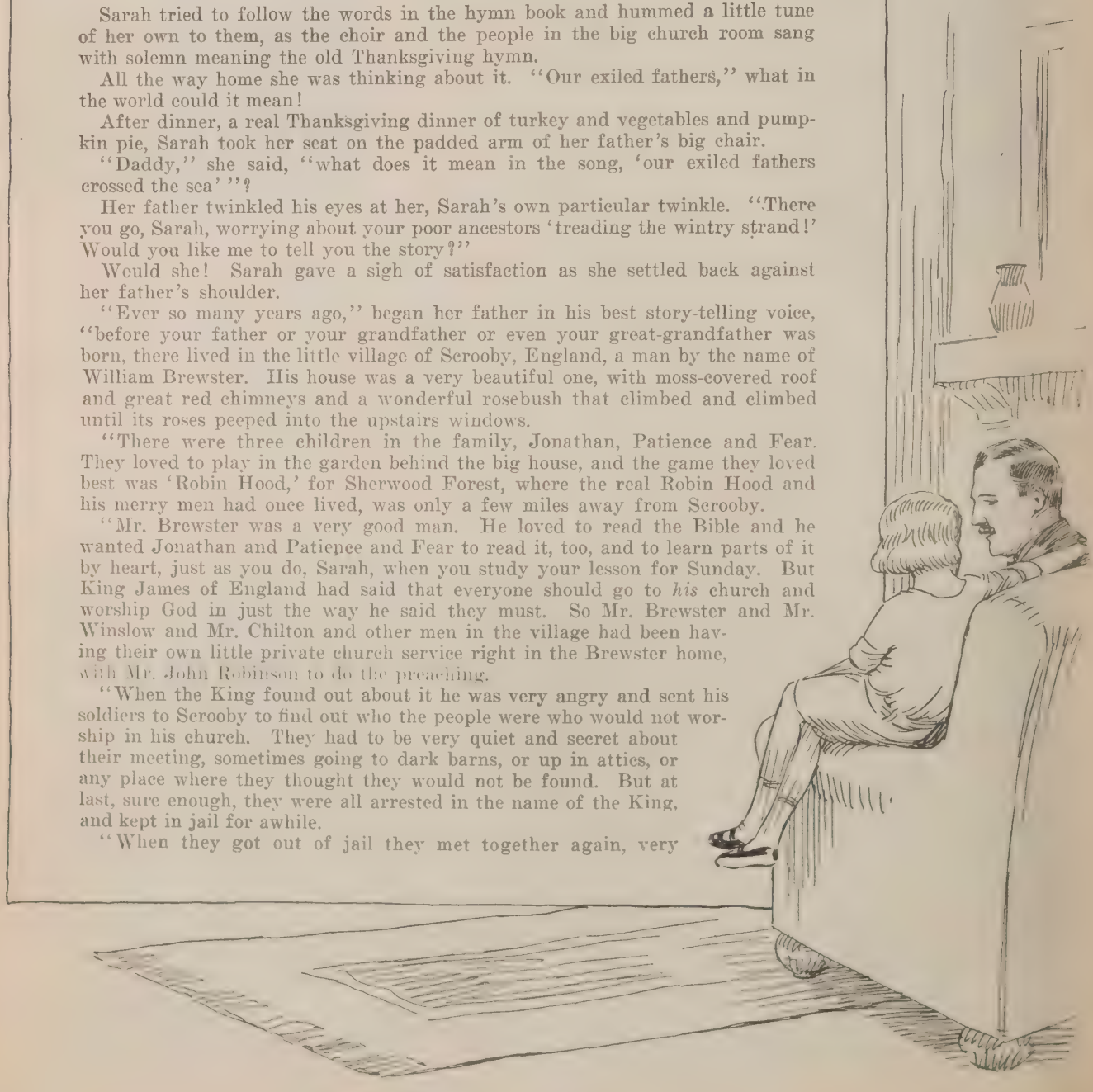
"Ever so many years ago," began her father in his best story-telling voice, "before your father or your grandfather or even your great-grandfather was born, there lived in the little village of Scrooby, England, a man by the name of William Brewster. His house was a very beautiful one, with moss-covered roof and great red chimneys and a wonderful rosebush that climbed and climbed until its roses peeped into the upstairs windows.

"There were three children in the family, Jonathan, Patience and Fear. They loved to play in the garden behind the big house, and the game they loved best was 'Robin Hood,' for Sherwood Forest, where the real Robin Hood and his merry men had once lived, was only a few miles away from Scrooby.

"Mr. Brewster was a very good man. He loved to read the Bible and he wanted Jonathan and Patience and Fear to read it, too, and to learn parts of it by heart, just as you do, Sarah, when you study your lesson for Sunday. But King James of England had said that everyone should go to *his* church and worship God in just the way he said they must. So Mr. Brewster and Mr. Winslow and Mr. Chilton and other men in the village had been having their own little private church service right in the Brewster home, with Mr. John Robinson to do the preaching.

"When the King found out about it he was very angry and sent his soldiers to Scrooby to find out who the people were who would not worship in his church. They had to be very quiet and secret about their meeting, sometimes going to dark barns, or up in attics, or any place where they thought they would not be found. But at last, sure enough, they were all arrested in the name of the King, and kept in jail for awhile.

"When they got out of jail they met together again, very



bravely, and decided they would leave England and go where they could worship God in what seemed to them just the right way.

"'Let us go to Holland,' said Mr. Brewster. 'There, everyone may worship in the way he thinks is right, and it is near England so the expense will not be too great.'

"So they bought a ship and one night set sail for Holland. They lived there ten years, the men working in the mills, the women making homes and the children playing with the children of Holland.

"But it was all very different from the sunshiny farms of England and they longed to be in some place where they could have their own fields and homes. They had heard about the new country, America, and after talking it all over they decided to go there and make homes for their families.

"It took a good while to get a ship fitted out, but at last they were all ready and on the little ship 'Speedwell' they sailed away from Holland to England. It was very sad to leave their good friends in Holland.

"In England a great many more people were waiting with a much larger ship, called the Mayflower, so the people from Holland left the little Speedwell and got aboard the Mayflower, as many as could go. There were forty-four men, nineteen women and thirty-nine boys and girls who set sail for the new country in the good ship Mayflower.

"It was two long months before they came in sight of land, November, 1620, and the land was Provincetown, Massachusetts. The very first thing they did when they stepped out on the shore was to fall on their knees and thank God for keeping them safe through all the storm and cold. 'With prayer and psalm they worshiped Thee,' you remember, Sarah. Then the mothers got things ready to cook and began to wash the children's clothes in the clean pond they found, while the children played on the beach and the men explored the country.

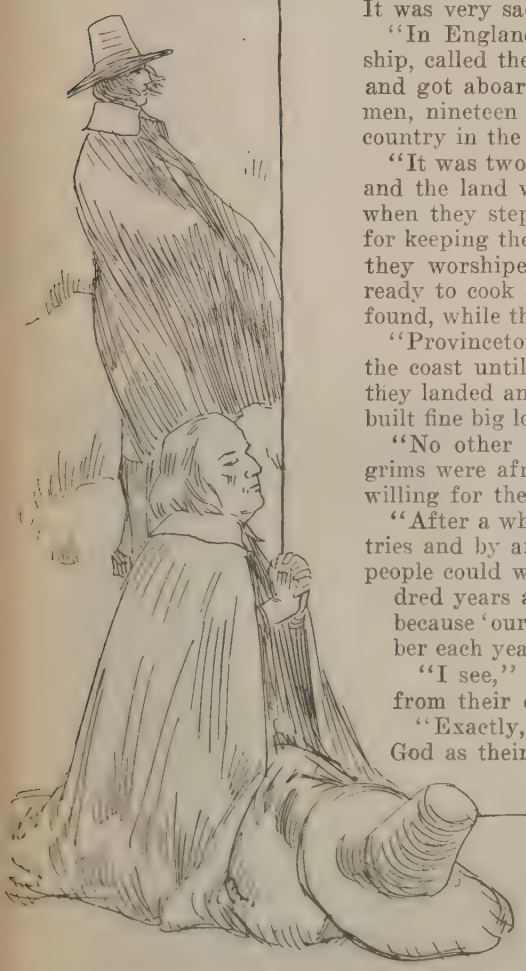
"Provincetown did not seem a very good place to live, so they sailed down the coast until they saw the fine harbor at Plymouth, as they called it, where they landed and stayed. They took their axes and saws and cut down trees and built fine big log houses.

"No other people lived in New England then but the Indians. The Pilgrims were afraid of the Indians but they found them very friendly and quite willing for the white settlers to live in their country.

"After a while more people came from England and France and other countries and by and by towns were built. There were always churches where the people could worship God just as their hearts told them. That was three hundred years ago, Sarah, and it was the beginning of our great country. All because 'our exiled fathers crossed the sea.' On Thanksgiving Day in November each year we remember them and thank God just as they did."

"I see," said Sarah, slowly. "'Exiled' means they were driven away from their own country doesn't it?"

"Exactly," said her father, "because they wanted to be free to worship God as their hearts told them."



(*Continued from page* 31.)

struction in the average Protestant church. An appropriation was granted by the trustees for the vacation school. Four experienced teachers were hired. While no effort was made to get a large enrollment the school was thrown open to children of any denomination. The total enrollment was eighty, divided religiously as follows: Disciples fifty-four, Roman Catholic five, Methodist four, Christian Science three, Presbyterian three, Episcopal three, Baptist and Congregational each one, and with no church preference six. Of this total number, more than sixty remained throughout the entire school and received certificates of award for faithful attendance and good work done. The vacation school will doubtless be a regular feature of our work hereafter. By having this fund available we were able to employ teachers who could give their undivided attention to the school and who had recognized ability in church school work.

It has become axiomatic that popular education cannot pay its own way. Our public schools are supported by taxation and our private or denominational schools and colleges must be undergirded by huge endowments. Education in the local church, if it ever reaches the dignity of a real educational program, must rise above the pennies and nickels of the children. We are at the dawn of a new day in religious education. The demand is for a new excellence in instruction, a higher quality of supervision and a better type of materials with which to work. These ideals can only be realized in the local church as generous brethren catch the vision and support the work in a larger way. It is to be hoped that Hamilton Avenue will not long retain the distinction of being the only church of our brotherhood having a specified educational foundation.

The Conference on Bible Work in State Universities

By ANNA R. ATWATER

CREDIT is given to the Disciples of Christ for being pioneers in regular Bible teaching in state universities. The first work of this kind was inaugurated in the University of Michigan, at Ann Arbor, by the Christian Woman's Board of Missions, in 1893. In the national convention at Nashville, in 1891, the president of the Woman's Board, Mrs. O. A. Burgess, in her annual address, had said: "The way is open if we have the courage to undertake it for the establishment of an English Bible Chair at the seat of the University of Michigan. The courtesies of that great institution are offered to us. The demand for Bible study there can be met by endowing a chair and putting a competent teacher in charge."

The separation of church and state in our nation seemed necessarily to prohibit the use of public moneys for the teaching of the Bible in state universities. But the vast numbers of students attending these universities offered an opportunity for the churches to attempt great things. Our own people are today giving Bible instruction in sixteen different state universities. Other communions have gone beyond us in the amount of this work, though in an interdenominational conference in January, 1922, the statement was made that the Disciples of Christ still lead the way in the amount of money invested in equipment for work of this kind.

Various types of Christian teaching are being carried on in state universities. In some places the student pastor, under the direction of the local congregation, conserves the interest and power of the young people of his denomination, and often reaches out beyond his own to gather in students not affiliated with other churches. In the Bible Chair work the ideal has been the placing of a man of university training and thoroughly educated in the Bible in proximity to the state university, equipping him with a suitable building, and expecting him to teach the Word of God to students of all classes and all creeds, and those with no creed. Today this work is being conducted in part under the Board of Education of the Disciples of Christ, and in part under the United Christian Missionary Society.

Some time ago a commission of our people was appointed to visit and study the institutions conducted under these different auspices. Previous to such a visitation a conference was called, which met in Indianapolis, August 23, 1922, at which ten universities were represented. It was notable in that it was the first attempt of our people to get together to discuss methods of work in state universities and to consider the most efficient way of directing such work. We had with us in this gathering Stephen E. Fisher, president of the commission; O. D. Foster, state university secretary under the Council of Church Boards of Education; Dr. H. O. Pritchard, secretary of our own Board of Education, as well as instuctors in several of these state institutions, and representatives of the United Christian Missionary Society. The conference was very enlight-

Conference Held at the College of Missions, August 23, 1922

Standing, from left to right: Guy I. Hoover, Garry L. Cook, E. L. Day, Stephen J. Corey, Roy K. Roadruck, G. W. Brown, C. W. Cauble, W. C. Gibbs, H. C. Coffman, Robert Knight, H. P. Williams, J. C. Todd. Sitting: Mrs. Ida W. Harrison, Mrs. Effie L. Cunningham, Mrs. Clara G. Esson, Miss Adeline Goddard, Mrs. Anna R. Atwater, Stephen E. Fisher, H. O. Pritchard, O. D. Foster, T. M. Iden, Robert M. Hopkins.

ening, and a fine spirit of cooperation was manifested throughout. The visitation is soon to be made by Guy I. Hoover and Mrs. Effie L. Cunningham, the committee appointed by the commission for this work, and out of this visitation we look for some important suggestions and recommendations.

The How of Missionary Offerings

By EDGAR LLOYD SMITH

A Half Million Dollars

This is the challenging goal set before the Bible schools of our brotherhood in the fiscal year of 1922-1923. Can we raise such a sum of money? If we can, we should. And we can! But we must plan beforehand just how we are going to raise it.

No doubt many schools have used plans and plans. But this is a plan which is bound to succeed in making the four Bible school missionary offerings yield greater returns than ever before.

The Plan That Will Succeed

I Challenge

1. Build the budget

Find out how much your school gave to the United Christian Missionary Society last year. If you do not know, write to the United Christian Missionary Society or to your state or regional Bible school secretary. Sum it up as follows:

Thanksgiving Offering (Nov.) $——
Christmas Offering (Dec.) $——
Easter Offering (April) $——
Children's Day Offering (June) $——
Total last year $——

Knowing how much you gave last year, decide how much you will give this year. Since you are to challenge your school with a goal, the amount must be greater than for the previous year. You cannot challenge with a "lesser" nor an "equal" amount.

When you have decided how much you will raise on each of these days, total the amount. This will be your total goal for the year. The Half Million Dollar Goal represents about a 40% increase over last year's returns from the Bible schools. This will help you to determine how much you should increase your giving this year.

2. Give the challenge.

Challenge your school as a whole with a total missionary goal for the entire year. Be sure to have a plan of how to do it ready to present to them. They will respond if you show them that there is a way.

II Apportion

1. Over the four missionary days

Distribute the budget setting a definite portion to be raised on Thanksgiving; a definite portion to be raised on Christmas; a definite portion to be raised on Easter; and the remainder to be raised on Children's Day. By all means observe each of the four days and become an honor school in our brotherhood.

2. Among departments and classes

Give every group in the school a definite missionary task for the entire year. This places responsibility and gives credit to whom credit is due. If you plan to raise one third of your total goal on Thanksgiving, and we recommend this, as a flying start insures a strong finish, each group will of course try to raise one third of its total goal. One school included in its apportionment not only every class but the workers' conference as a group and the official board of the church.

III Promote

1. Keep the challenge before the school

Usually we secure enough enthusiasm to get the school to agree to do something worth while, then fail because we do not plan to keep the enthusiasm high until the task is accomplished. Herein lies *your* chief cause of failure. I say *your* and mean your school along with all other schools.

a—Make a large chart showing the total goal of the school; the distribution by special days; the distribution to the groups; and a space for the attainments.

b—Keep your school pointed toward this goal continually and, after each special day, post the amounts raised by the groups, to their credit on the chart. You will find this keeps interest at white heat all the time and develops missionary enthusiasm.

c—Example of such a chart used by a school in California.

To Extend the Gospel

This school proposed to raise $700.00 this year.

Thanksgiving....$200	Easter....$200
Christmas 100	June 200

These classes will make this possible.

Groups	Thanksgiving Offering	Christmas Offering	Easter Offering	June Offering	Total Offering	Goal
Men	$50.00	$25.00	$37.10	$50.00	$162.10	$150.00
Women	56.06	20.40	40.00	58.00	174.46	150.00
Berean	42.64	13.19	31.09	42.90	129.83	125.00
Senior Department						
3rd Year	9.01	3.02	8.08	12.20	32.31	20.00
2nd Year	3.00	1.98	2.70	2.60	8.00	12.00
1st Year	10.00	7.02	12.00	12.00	41.02	15.00
Totals	$205.18	$84.14	$190.70	$242.11	$722.13	$700.00

NOTE.—The other departments gave in the same way enough to make up the totals.

2. Make much of special days

a—To develop missionary interest.

b—To gather in funds on hand and a great offering.

c—To give recognition to attainments of groups by posting the amounts they have raised.

d—To point the school to the amount still to be raised to complete the goal.

3. Inspire the school through a continuous program of missionary education

After all, while you are getting the money, you must get the boy and the girl. Have regular missionary instruction given regularly in the school, until missionary giving comes naturally as a result of the growing interest in world evangelization.

a—Secure from the United Christian Missionary Society at once the entire set of materials prepared for missionary instruction in the Bible school.

b—Send to the United Christian Missionary Society for the special programs for each of the four missionary days. These are free and no school should be without them.

IV Collect

1. The duplex giving plan

This is by all odds the most successful method of gathering up your Bible school missionary offerings. Get your classes one by one or as a whole to adopt the plan of bringing a missionary gift each Sunday with their local expense offering. Without a single exception, the sixty-three schools in California using this plan last year raised much more than their goals, and would not return to the old plan of spasmodic giving. Give each member a carton of 52 duplex envelopes at the beginning of the year and thus avoid loss by absences. Try it! Then give us your criticisms.

2. Special day offerings

Certainly urge a large offering on each of the special days in addition to the duplex moneys in hand. This for three reasons.

a—There will be many present who are not giving every Sunday under the duplex plan.

b—It gives the groups or classes an opportunity to urge special gifts, where the group is in arrears with their goal.

c—The Lord never gets his rightful portion any way and we cannot give too much. Give all you can.

A School That Used The Plan And Succeeded

A number of schools could be named, varying in attendance from fifty to two thousand. This particular school was the First Christian Church of Sacramento, California; J. W. Scoggins, superintendent and A. F. Ritchey, pastor.

The school averages in attendance about three hundred. The superintendent and pastor worked out the goal, based on a great increase over previous years. They then decided on the amounts they would suggest for each of the four special days and arranged a suggested apportionment for each class. At the next workers' con-

(*Continued on page 38.*)

Are You Going Through the

LED BY LUCY KING DeMOSS

The Church of Christ among the Slovaks of Bayonne, New Jersey

WE are a delegation from the twenty million foreign born people in the United States. We heard of your wonderful country and came here hoping to get work and a better education for our children. Some of us have found these and are living much happier lives here than we did in the old country. But a great many of us have not been so fortunate and our homes are very poor.

WE are hunting for Sunday School Land. Is it near here? We have been sent by the twelve million Negroes of the United States. We work in your cotton fields, do your housework, tend your farms, work in your factories. There are millions of us who did not even know there is a place called Sunday School Land, though some of our people, it is true, are inside the gate. Can you tell us how to get there? Our people need to know God's Word and that, we are told, is taught in Sunday School Land.

The Promise of American Negro Childhood

Gateway into Sunday School Land

ON THANKSGIVING SUNDAY?

INSTEAD of going to your fine schools our children must work. We do your mining, make your clothing, manufacture your shoes, build your furniture. There is one thing we want from you—**your religion for our children.** We are hunting Sunday School Land, where, they tell us, that religion is taught. Can you tell us where it is?

Curlilocks of All Nationalities in the Vacation School of the Brotherhood House, Chicago

WE are journeying to Sunday School Land, and we represent the 200,000 Chinese and Japanese in the United States. In our own country we had our own religions—Confucianism, Taoism, Buddhism, Mohammedanism. But since we have lived in this country these religions do not satisfy us. We want the teachings of Jesus, the great and good Master, and we have been told we can find them in Sunday School Land.

Little Chinese Americans at Play in the Chinese Christian Institute, San Francisco, California

(*Concluded from page 35.*)

ference the plan and the amounts were presented and accepted on the spot and the secretary was authorized to prepare a large missionary goal chart. The total goal adopted was $700, which represented over $2.00 per capita. They raised over $700 and with less strain and more permanent missionary results than ever before. This school also apportioned the little mission school which they maintained in the city. They adopted the duplex plan of giving throughout and raised almost their entire budget by Thanksgiving. And they succeeded not only in missionary giving but in all other phases of Bible school work.

The Call

Let us rally to the call for a half million dollars this year.

Little Thomas Rice, of Damoh, India

Son of Mr. and Mrs. Ray E. Rice, Digging Up His Missionary Offering.

The New Birthday Box

A beautiful birthday box has been prepared for the Bible schools—the first that the United Christian Missionary Society has prepared. It will be sent free to any Bible school that wishes to use it for the collection of birthday offerings for missions. The first birthday box was sent out many years ago by F. M. Rains. The custom of using the birthday box for the collection of missionary gifts is time-honored among our schools and has resulted in the collection of thousands of dollars for the extension of the Kingdom.

With the formation of the United Christian Missionary Society, these birthday gifts are widened to include the world-wide task. They help to support missionaries at home and abroad. They help to feed and clothe the orphan and care for the aged and infirm. They help to relieve the wants of our old preachers and to build church houses. They help to extend the cause of the Bible school and all forms of religious education.

Birthday gifts can be made an outstanding feature in the missionary life of the Bible school. Three suggestions are offered:

1. Appoint a birthday secretary. A birthday greeting will be appreciated if sent before the birthday, calling attention to the opportunity for making this gift.

2. Call for the birthday offerings every Sunday in every department. A little service such as that suggested will be found inspiring.

3. Remit birthday offerings *quarterly* to the United Christian Missionary Society. There should be no deduction for any expense, but the gifts should be sacredly used for the world-wide task. They should be over and above all other gifts made by the school for missions.

Write for your Birthday Box at once.

Program Articles

In response to many requests from Woman's Missionary societies, WORLD CALL will carry each month one or more special articles bearing directly on the program for the following month. For instance, the December number will contain articles for the preparation of the January program, "Dawning Light for Island Peoples."

"Sunday School Land"

This is the name of the attractive exercise that has been prepared for use on Thanksgiving Sunday. Lucy King DeMoss is the author, which assures the merit of the exercise.

The introduction consists of an effective pantomime presenting "The First Thanksgiving Day." Pilgrims and Indians in costume make real the scene.

The heart of the exercise however is the consideration of "SUNDAY SCHOOL LAND." While not a native of America, the Sunday school has made greater progress here than in any other nation. At least two-thirds of the Sunday school pupils of the world are to be found in North America.

It is to this land that the millions come. There is one thing that they all want after they have been here a while, "your religion for our children." Immigrants, Mountaineers, Indians, Negroes—they all want admission into "SUNDAY SCHOOL LAND." This places upon the church a supreme obligation to make the Bible an open book for them all.

There is one scene that will have great effect. Just about the time that these strangers are flocking through the gates, a group of boys from the street pass by. "None of that stuff for me! What would the Freehand Fliers do without me to pitch for 'em on Sunday morning? That's better than saying a Golden Text, you bet!" But when this group realize the outreach of the modern Sunday school, they are soon led to join the millions thronging into "SUNDAY SCHOOL LAND."

It is very well done and will both entertain and instruct. It will also increase the offering for American missions. Every school is urged to send at once for free supplies, which include the exercise, the supplement and coin pockets. Address the Department of Religious Education, United Christian Missionary Society, 1501 Locust Street, St. Louis, Missouri.

The Work of Our Colleges and the Board of Education

MIDLAND COLLEGE, Midland, Texas, has been transferred to Cisco, Texas, and the name changed to Cisco Christian College. Property valued at $75,000 to $100,000 has been donated by the citizens of Cisco to the Churches of Christ in Texas in order that the school might be removed to that point. R. F. Holloway has been elected president of the college and J. M. Wooten, dean. Cisco College succeeds to the good will of Midland College. A strong board of directors has been formed and a favorable outlook is before the institution.

In the annual report of the Board of Education the Lakewood Christian Church of Cleveland, Ohio, Walter Scott Cook minister, should be listed among the churches giving more than $500 and less than $1,000. The offerings of this church to Hiram College amounted to $746.90. In addition to this fine record the church is sending fourteen boys to various colleges from one class of the church school.

Simultaneous state-wide county conferences are now being held in Indiana with a marked interest throughout the state. In each of these conferences Christian education has been given an important place on the program.

During the past year an important and appreciated service has been rendered our colleges by the *Lookout* of Cincinnati, Ohio, through its series of articles on "Colleges of the Restoration Movement."

Charles E. Cobbey, former minister of the First Church, Omaha, Nebraska, will be formally inaugurated as president of Cotner College, Bethany, Nebraska, October 3, 1922. Dr. H. O. Pritchard, general secretary, was to have attended the inauguration as the representative of the Board of Education but was detained by sickness.

The Bible College of Phillips University, Enid, Oklahoma, reports an attendance of 141—more than the entire enrollment of the Bible College for the last college year. California School of Christianity reports a 35% increase in attendance at the opening of the college year. The enrollment at Butler College at the opening of the first semester has reached almost 1,000. Similarly encouraging reports are coming from other institutions.

It is with sincere regret that we learn of the death of A. R. Moore, former president of Southeastern Christian College, Auburn, Georgia. He had been in failing health for almost a year. He was a man of exalted Christian character and made valuable contributions to the literature of the Disciples of Christ. G. I. Hoover.

The Annual Meeting of the National Benevolent Association will be held on the evening of November 20, 1922, at the Union Avenue Christian Church, St. Louis. All Life Members of the Association are entitled to attend this meeting, and will be cordially welcomed.

Vacation Church Schools in Birmingham

By MRS. S. P. MOORE

IN JULY of last year Birmingham, Alabama, took the initial step in a vacation church school program, when a fine school was conducted in the First Christian Church and another school in the First Methodist Church. All were happy over the result, and felt that a forward step had been taken. One of the leading Sunday school workers of Birmingham who was present on visitors' day, said, "This is the very best thing that has ever been done in Birmingham for the children." It naturally followed that when the plan to make the movement city-wide was presented by the Birmingham Sunday School Association many of our best schools were ready to throw themselves into the task.

The First Christian Church united with the Baptist and Presbyterian Churches, the Ensley Christian Church with the Methodist and Presbyterian Churches. Both of these schools showed a high record of attendance. It was a notable fact that the schools and departments having the best record of attendance were those in which the same teachers served throughout the term. Schools were held in other sections of the city. The total enrollment was about 1,100. Included in this enrollment were four Italians, three Chinese and about the same number of Jews and Greeks.

It would be interesting to tell of the fine poster work and of the Bible notebook work, some of which was very fine. The results of the music training periods were most gratifying. Only good music was taught. It was an inspiration to hear junior boys and girls sing such songs as "America the Beautiful," "The Spacious Firmament on High," "The Song of the New Crusade," "Battle Hymn of the Republic," and others, including, of course, "America" and "The Star-Spangled Banner." These groups will form the "Vacation Church School" chorus that will sing at the mass meeting of the school of methods in October. Memorization of songs, hymns and Bible verses was a special feature of the work. Some of the children of every group have come into possession of the spirit, power and purpose of prayer. The most beautiful prayer services were the sentence prayers of the children.

There were pupil projects and group projects. One fine pupil project was the dramatization of a Bible story by a boy of twelve. He prepared it himself, selected the characters and arranged the stage setting. One group worked out a country home project which may be seen imperfectly in the photograph. There was the bungalow, furnished even with flower boxes in which plants were supposed to be growing. At the side, slightly in the rear, was the garage; farther in the rear a barnyard with a commodious barn, pigpen, silo and windmill, all complete. A group of older boys used the manual training period in working on radio sets. Six sets were successfully made. Prominent in the expressional work of the children of six, seven and eight years, was the making of scrapbooks for the children's hospital. They also enjoyed the privilege of going with the teacher to present the books. In the sewing department even the smallest child learned to use a needle, and it is fair to claim that some of the older girls attained to some degree of skill in needlework.

Birmingham Vacation School Children with Their Handwork

The Fine Work of the Ensley School

The fact that all the work was done for others gave it a spiritual value all its own. It was the children's decision that the fruits of their work be sent to charitable institutions. One group sent towels and dresses to the Mercy Home, another sent towels to a charity hospital and a much needed gift of dresses to the Juvenile Court. About fifty well-made dresses were given away.

Two years ago vacation church schools for Birmingham were a dream in the minds of a *few*. Now they are a happy realization with hopes of a greatly enlarged work.

A letter was received October 6 from S. H. Bartlett, minister of the Duke Street Christian Church, Kingston, Jamaica, B. W. I., containing seventeen WORLD CALL subscriptions. This is the third list of subscriptions received from Mr. Bartlett, who states that a wide reading of WORLD CALL is giving his people a world-wide outlook.

Teacher Training Possibilities

By CHARLES DARSIE

About Teacher Training the Winona Convention said:

"We recommend that larger provision be made for teacher training. A trained leadership is essential for the task of religious education. To this end the teacher training class is recommended to every local school, and where possible cooperation in a community training school also. The department should have at the earliest possible date larger support provided for its teacher training service. Our present facilities are altogether inadequate, and yet our superintendent in charge is reporting a most creditable gain. We could report 5,000 classes enrolling 50,000 teachers in training if resources were available to promote such service."

FIVE THOUSAND classes, enrolling fifty thousand teachers, would mean half the teaching force now enlisted in the schools of our brotherhood. To have such a number enlisted in serious preparation for their tasks would mean a revolution in the direction of efficiency in substantially all our schools. Who could estimate the effect of such an enlistment upon church life of the future, the direction of childhood and youth, and the deepening of spiritual experience! The Kingdom of God waits upon trained Christians.

Fifty thousand teachers, enrolled in five thousand classes, is not an impossible dream. The Winona Lake convention endorsed the recommendation which declared that this consummation is entirely probable if only resources can be found to promote the service necessary to enroll that number. That such a statement was not hastily made is seen by the fact that the statement passed successively under the scrutiny, and with approval, of the department of religious education, the officers' council, the executive committee, the board of managers, the committee on recommendations, and the International Convention.

The experience of Sunday school boards of other communions confirms the impression that teacher training only needs proper promotion to widely increase its influence and efficiency. Sunday school officers and teachers are already giving an amount of time equal to two hours a week to their task, allowing but an hour for the school session with two half-hours for coming and returning from the school sessions. If any time is spent in preparation for their task, which is the case with a large percentage of workers, the average time per year given to the Master's service is little short of 150 hours. Any effective plea that reveals the increased efficiency to be obtained by devoting fifty additional hours of preparation would meet a response from very many who have now so much invested in the program of the Great Teacher.

Two facts in connection with our teacher training results of the past year are especially encouraging. The first is the fact that without any special campaign 45% increase in churches adopting teacher training and 33% increase in students was recorded. This came with the regular program of efficiency that indicates an advance all along the line of educational work. It marks a new epoch when the workers themselves are feeling both the necessity and the desire to better equip themselves for the task.

The second fact is equally encouraging. It is that most of the gain was recorded in the standard teacher training courses. Such courses are not short cuts to graduation; neither are they borne on the wings of temporary enthusiasm. They are grounded in the needs of the situation and the sober experience of the Sunday school world as to what is necessary to make a teacher. To have lowered the standard of training for the sake of numbers would be quite different from such a steady gain in the number of those who are seriously seeking to improve the quality of their service.

Are You Getting Results Like These?

To Sunday School Superintendents

I.

REGARDING the New Standard Teacher Training Course; out of the class that took the first year of four units we developed five teachers, all of whom received their inspiration and desire for Sunday school teaching directly through the course, We also found them much more capable and efficient than those who would not take the course.

C. Allen Burrus,
Pastor Christian Church,
Fredericktown, Mo.

II.

WE believe that we were greatly benefited by the Leadership Training School conducted at the First Christian Church, Frederick, Oklahoma, during the last year. It is much easier to secure teachers in the Sunday school now than it was before, and they seem to have gotten the true ideal of service and the realization of their responsibility to their pupils.

L. A. Mitchell,
Superintendent Sunday School, First Christian Church, Frederick, Okla.

III.

AN institute was held at The First Christian Church, Sedalia, Missouri, in the early spring of the present year, with Messrs. Darsie and Pickerill, and Miss Irvin, as instructors. They constitute a most capable faculty, the class of work is of the highest type and the methods modern. While the attendance was not what the second missionary district should have brought together, yet those who came expressed by loyalty of attendance upon every session, and by ti per cent of graduates, their pleasure an satisfaction in the instruction imparte and received.

A. W. Kokendoffer,
Pastor First Christian Church, Sedali Missouri.

IV

A THREE-DAY institute has just be held in the First Christian Chur of Atlanta, Georgia. Every sessio was well attended, with an average of abo one hundred each evening, not only b the teachers and workers of the Firs Church but from all the nearby churche and we also had visitors from the Ba tist and Methodist churches of th community.

In the ten years that I have been con nected with the First Christian Chur school of Atlanta, I have never witnesse such interest and enthusiasm in any pr gram as in this one. Numbers of ou teachers and department heads have sai that this program was worth more to the than any Sunday school convention o school of methods that they had ever a tended.

I voice the sentiment of approximatel one hundred consecrated workers for th cause of Christ when I say that we ar indebted to the United Christian Mission ary Society for making it possible to hav E. B. Quick and Mrs. C. N. Downe with us to render us this great service To my mind they are promoting one of th greatest educational programs of today

E. R. Craighead,
Superintendent First Christian Chur School, Atlanta, Georgia.

The Value of Teacher Training

By Mrs. P. Pattillo

THREE stonecutters were one da asked the question, "What are yo doing?" One answered, "I am cutting stones." The second one a swered, "I am working for $7.50 pe day," while the third one replied, "I am building a cathedral."

According to the way you would answe the question, "What are you doing?" a a Bible school teacher, will be your nee and appreciation of teacher training. I you are merely "cutting stones," merel passing away the time you are expected t have with your class in the role of teache then you will not need any training fo that.

If you have the same ideal as the st cutter who saw merely the financial re ward at the end of the day, you will ne more training than does the first teacher If you are seeking merely to make you pupils acquainted with Bible facts, tha you must know them yourself. And need to know such things as "how many the children of Israel marched Jericho," and "the age of Methus the time of his death," will be quite suf ficient for your needs, if this is your ideal.

But if you are "building a cathedral you will need vastly more training tha this! Just as the stonecutter in his da toil kept ever before him the glori

of the great cathedral, finished in all its beauty and dedicated to the worship of the true and living God, so will you keep always before you the vision of the Christian, fully equipped it is true with Bible facts and doctrine, but with vastly more than this—equipped with ideals for Christian living and capacities for Christian leadership.

To be enabled to guide your pupil as he builds within himself this well-rounded Christian character, you will need teacher training—and yet more teacher training. You will realize that you must know each individual entrusted to your care and know just how to reach the inner consciousness of that pupil before you can ever bring him into possession of the truths you are striving to teach.

In the past any one in the church who could be persuaded to "take a class" was accounted as a teacher. But the day of "haphazard" teaching is truly in the past. More and more are we coming to the realization that the pupil deserves the best, not only in equipment, but in that which is infinitely greater, the teacher as well. We need teachers who are trained to meet the various stages of development in the pupil. The secular world came to the realization of this years ago, and fortunately the religious world is beginning to awake to the need. I think the time will soon come when we will not be merely teachers, but "specialists"—teachers who are trained and understand the needs of the primary children, teachers who are trained to understand the special needs of the juniors. When we have teachers who are thus trained, then will we indeed come into our own in the Bible school. Then will we not be merely "cutting stones," but "building cathedrals."

The path is not an easy one. But there is at any teacher's command today all needed material, so that all that is necessary is willingness to study, assimilate and apply all this wealth of material that he may be more and more fitted to be a real teacher, one who is building within the life of the pupil that most wonderful of all structures, Christian character.

The Value of Teacher Training in the Local Church

By R. E. KINSELL

WE have been anarchists in religious education. If there are laws of teaching, we scouted them. If there are requirements of child-life and child-interest, we stifled them. If there are good and bad ways of teaching, we persistently used the bad way to teach Christianity. It is a bit odd, but it is true, that anarchy has held a place among intelligent people who earnestly teach the Bible.

The boy who drifted out of Sunday school was simply rebelling against anarchy. The child who persisted in mischief in the class was only taking his part in a general disregard for law. When the teacher learns and obeys the laws of teaching, he will not be much troubled by a lawless class.

We are told that in some foreign countries pupils get all their learning by sitting in a circle on the floor and shouting their lessons out loud together. We smile at the notion of teaching in that way. But we meet on Sunday, sing a few songs in an orderly manner, make our announcements of plans and goals as if we knew how to do great things, and then we go to the most important work of the morning, the teaching period, and the Chinese schoolboy would feel right at home. Certainly if noise were a sign of good teaching, the sounds that can be heard on the outside of many a Sunday school during the teaching period would be a guarantee of great learning.

When we gather all the children we can, on a long, straight pew, stand over them and conduct an opening service from the adult point of interest, and then ask some one to go before that line of little folks and ask them questions out of a quarterly, our purpose is the best in the world, but our method is about the worst. Prof. Athearn sums it up keenly: "To sincerity, devotion, noble Christian character, we must add that technical skill which comes from instruction and training. That a new day is already here is evidenced by the army of consecrated teachers and officers who are calling to their leaders, 'Teach us, that we may teach others more perfectly.'"

A short course in child psychology makes the teacher aware of some blunders that have been made repeatedly, but can be avoided. A few lessons in the laws of teaching puts in the willing teacher's grasp the means of revolutionizing the work of his class. A teacher training unit in Sunday school organization is soon covered, and it reveals welcome ideas to devoted workers.

I should like to stage a moving picture. I would begin with a dragon; the more hideous the better. It is the creature that has been holding back our Sunday school work, driving children out of touch with the church, taking the heart out of consecrated Christians who tried to do their best against discouraging—no, against the dragon. I would give it a prominent array of teeth and claws, and would name them, carelessness, slovenliness, tardiness, perfunctoriness, monotony, noise, ignorance of lesson, ignorance of child nature, ignorance of the way to teach, lack of objectives, failure to coordinate. I do not know how many teeth and claws a dragon is supposed to have, but this one should be well supplied. Any one who saw it would understand why religious education has advanced slowly. Then I would put into the picture a trained teacher, who should pin the dragon to the ground and deprive it of its teeth and claws. One by one carelessness, confusion, monotony, ignorance of teaching methods, and all the rest of the frightful weapons of the dragon would be torn away, and the dragon would be driven off into the wilderness. Then the trained teacher would lead the happy Sunday school onward to its goal. I can think of it as a thrilling picture, with more truth in it than most pictures have.

When you enter a school and find quiet reigning in the classes, you know that the teachers have been trained. When you see attention shining from the faces of children, you know that the teachers have been trained. When you find a school with a reputation for good teaching, you know that the teachers have been trained. When you see modern equipment, modern ideas, modern lesson material, and means discovered to provide the best advantages for the school, you know that its leaders have been trained.

A Decade of Missionary Giving by Our Bible Schools

The total Bible school gifts to all missionary causes as reported each year in the Year Book.

1913	$ 185,351.98
1914	178,746.59
1915	174,351.61
1916	194,458.34
1917	218,424.48
1918	264,661.63
1919	326,199.27
1920	367,741.61
1921	*353,979.81
1922	386,983.10
Total	$2,650,898.42

SLOGAN FOR 1923—"A HALF MILLION DOLLARS FROM THE BIBLE SCHOOLS!"

*Offerings for 1921 were for a nine months' period only.

Colena Naomi and Phyllis Anna announce the arrival of their little brother, John Dutson Leach, in Asuncion, Paraguay, on August 1, 1922.

Serving the Small Rural Bible Schools

By ROY K. ROADRUCK

THE Indiana Survey in Religious Education, showing conditions among the churches of that state, revealed the very interesting fact that seventy-two per cent of the Bible schools of the Hoosier commonwealth have an enrollment of less than two hundred, and eighty-six per cent have an average attendance of less than two hundred pupils. Most of these are found in small towns and rural sections. "We are essentially a rural people," is the very correct claim that has been made for a long time by our leaders concerning the brotherhood of the Disciples of Christ. A rather cursory survey of the year book shows that while we are increasing our strength in cities, we do not have many extremely large church schools. Coupling the results of the Indiana survey in a so-called typical state with the summary of our own status we can easily conclude that we are confronted with the problem of leadership for the vast majority of our constituency, the small and rural churches.

When the field workers in the department of religious education of the United Christian Missionary Society and state societies met in their annual conference in the College of Missions in Indianapolis just prior to the Winona convention, the question of the small and rural church schools seemed to be in the minds of all. It was not unusual in these sessions for speakers to refer often and unexpectedly to our small schools and the obligation to serve them. In these meetings wide differences of opinions were frequently expressed on various topics, but on this subject there was complete unanimity and accord.

The report of a committee appointed to deal with this question was unanimously adopted. It was decided that the field workers in the department of religious education should do a more intensive work among the small schools and a program was outlined for general guidance in the realization of this ideal of special service. Much of the time of these workers is taken in conferences, conventions and special meetings, and while the value of this service is readily realized, it is their ambition to devote a much larger portion of their field work than formerly to personal contact with the smaller schools. Even when not invited for such visits the field workers propose to suggest their availability for this personal service.

As a special goal each member of the field group will endeavor to visit twelve small schools before the early part of the new year, spending at least two days at each point. Where possible, schools will be grouped for institute work in these twelve centers. Among the things to be checked and observed in these visits are: classification, graded lessons, opening programs, record systems, missionary instruction, missionary giving, teacher training and the workers' conference. Help will be given to strengthen the school in every possible way. One or more in each place will be urged to attend a missionary training conference, leadership training school or other like meeting, and the school encouraged to pay the expenses, thus investing in the training of its leadership.

The Prospect School, Jefferson County, Kentucky

Our headquarters' files contain an abundance of testimony to the value of this type of field service in other years. This concentration of purpose to minister to the small school this year makes safe the prediction that an unusual service will be rendered in every church visited. Invitations from the field for this cooperation will receive prompt and favorable consideration from every field secretary. It must be remembered that all of these institutes cannot be held on Sunday, and that often the best results are obtained in week day meetings. The local church member cannot do better than invest a portion of some week to further training in religious education.

The greater per cent of our ministers and missionaries have been recruited from the rural church. This field of production must not be neglected. Today some of our best work is done in the small congregation. The intimacy of the fellowship where the family of God is working together with one purpose furnishes the most inspiring and wholesome atmosphere in which to train. There are many illustrations of how far the small church goes in special training. Our church in Vancouver, British Columbia, where M. R. Ely is minister, with an average attendance of not more than one hundred, graduated fifteen of this number in the first year of the new standard teacher training course. Not many large schools can boast of a much larger class, to say nothing of

A Workers' Conference, Vancouver, British Columbia

The minister, M. R. Ely, is seated in the front row, and the superintendent of the school, Mrs. O. S. Gray, is in the back nearest the door.

the average percentage in training. This class is now entering upon its further study in this course.

Eden Valley, Washington, has an enrollment of less than forty, but the workers' conference is regularly held each month. This school maintains it needs the best and most efficient methods in work because it is small. Every educational day is observed with offerings for missions, and the school has the reputation of giving as much per capita as any other in the state.

Some months ago our little school at Emmett, Idaho, made an investment by sending its minister to the South Idaho School of Methods at Twin Falls. He became very enthusiastic over the program of training carried out there and its far-reaching possibilities and went back to his people and reproduced all that was practical for them. His school became better organized, strengthened its work and increased in numbers. In time the minister left this field but the little group carried on in fine fashion. Early this year a leadership training school was conducted in this town by the department of religious education in which all of the churches cooperated. This small school was instrumental in having its workers come, led in the promotion of the event and guaranteed its support. These examples are indicative of what can be done in the development of the latent possibilities of the small and rural churches.

As the small church develops in the efficient administration of its educational program, so the entire brotherhood will advance in power and strength through a better trained leadership. Our small school controls our average as a religious people in Christian products. We must raise the average. This department, along with the many activities that command its attention, is squarely facing the need and will be found active this year in meeting that need. The ability of these workers to serve will be governed to a large degree by the support that will come through the Thanksgiving offering for American missions. They will give their best on the already too much reduced budget, and will plan additional activities on faith that the brotherhood of the Disciples of Christ will equip this department with the necessary funds to make their ministry to the small school of the United States and Canada a most effective one.

How One Church Provided for Its Children

By MRS. M. J. McARDLE

TO judge the time since the organization of the elementary division by the changes which have been made, one would begin by saying, "A long, long time ago." But when the calendar is consulted one is brought face to face with the fact that it has been only a few years.

Soon after C. M. Watson came as minister for the First Christian Church of Norfolk, Virginia, the children under twelve years of age were separated from the older members of the Bible school and an elementary division organized. The first grouping was very simple, only four small classes. Those under six were beginners, those six to eight were primaries and there were two groups of juniors, one for the boys and the other for the girls. The adult workers and the children of the cradle roll, beginners, primary and junior departments numbered twenty-three.

The only available place for a departmental meeting was what had once been the dining room, but was being used for storage purposes. It was lighted by the tops of the windows of the lecture room below. The room contained all the things not wanted anywhere else in the building, including an old organ, and was the abode of mice and spiders. It was not a place conducive to either work or worship.

The first thing to be done was to build an inexpensive storage shed in the backyard of the church. Here were placed the things which were to be kept. And then one day there was made by the elementary workers an offering which was not reported to the congregational meeting nor included in records kept by the church clerk, a burnt offering of the useless junk that had been taking valuable space which was now to be put to a worth while use. With the room cleared it was next cleaned—a three days' job for the janitor, his wife and two elementary workers. The floor was painted and simple equipment was provided.

Across one end of the room was placed a shelf. On the under side of this shelf were hooks for hats and wraps. The shelf itself was used for flowers and books. Small chairs were secured for the beginners and primaries and two ordinary kitchen tables were made low enough for the use of these groups. In clearing the rubbish out of the room a table and a book case had been found. The table was first used for the superintendent and later as a literature table. On it were copies of the *King's Builders*, *Everyland*, scrapbooks made of pictures from other missionary magazines, post cards, pictures and curios. This table was an effective means of teaching the children who came before the opening hour and before the workers realized the value of a carefully planned pre-session period. Miss Patti Burch, one of the workers, gave a piano.

Then the church membership was examined and a list made of all homes where there were children under twelve years of age who had not enrolled in the school. These homes were visited and where conditions were such that the children could not attend the school, arrangements were made with some one in the home to teach the lesson or lessons to the children. The person agreeing to do this was given the teacher's material and that for the children.

In some cases the mothers could not attend the Sunday morning sessions but could bring their children to a week day session. In this way the church began to provide some means of religious instruction for every child in the church. When the children who were taught at home were able to attend the school they were placed at once in their proper group and were already familiar with the work of their group. In one instance a mother taught her children nearly three years before it was possible for her to send them to the school on Sundays. She brought them regularly to a week day meeting where they received additional missionary instruction and she met for conference those who were teaching the lessons she was teaching her children.

It will be well to note here that at this time the superintendent of the Mission Band appointed by the Woman's Missionary society, and the elementary superintendent appointed by the church board, happened to be the same person. Very early in her work as superintendent she realized that to do the work of both offices meant needless duplication. After

A Typical Group of Rural School Children
From the Rolling Fork School, Larue County, Kentucky

conferences with her associates, the Bible school superintendent and the Woman's Missionary society, the first attempts at correlation were made. The results of the first year's work were so gratifying that missionary instruction as an integral part of religious education was accepted by those having the spiritual welfare of the children at heart as the ideal toward which to work. There was no longer to be a choice on the part of the home or the child as to his receiving missionary instruction. His absence from the week day session was taken as seriously as his absence on Sunday morning.

Sunday by Sunday the number of children increased. Friends were brought, families in the church having become interested in the religious instruction needed by their children began to find they could send them to the Bible school, and parents not identified with any church sent their children. The twenty-three soon grew to more than one hundred and the room was too small. A class of young men whose class room adjoined the elementary room gave their room to the beginners' group.

Weekly and monthly meetings of the workers were held. The original groups had subdivided into grades and each group had a superintendent and the number of teachers necessary. The superintendents with the division superintendent held regular monthly conferences. Taking one's work seriously leads others to place the same value upon it. So gradually the church began to treat seriously its task of religious education for the children. One of the greatest helps in raising the standard of work was the encouragement given the workers by the superintendent of the school, J. G. Holladay, the minister, Mr. Watson, and the church board. These men showed in many ways not only their interest in what was done by their advice but they made the workers feel their confidence in them. The church membership was small; its financial ability was limited, but no request for equipment was ever refused. The only question asked of the elementary workers when new equipment was requested, "Can you do better teaching if you have it?"

The following are some of the plans used for increasing the enrollment. (1) Training of teachers in order that real teaching may be done. (2) Concern for absentees. (3) Getting in touch promptly with the home of each new pupil. (4) Surveys of the church membership and church neighborhood, made in order that all children for whom the church is responsible may be in the school.

One other phase of the "how" was the overcoming of the objections on the part of the adults of the school. Some objected to the separation because of the small number of children of elementary age. The criticism was made that there were as many adult workers as children. (How nearly true that statement was no objector was ever permitted to know.) The increase in enrollment overcame this objection. The fact that each child was entitled to the best was given as adequate reason for separation even if the increase did not come. But the hardest objection to overcome was from those who "missed the enthusiasm of the presence of the little folks." One by one these good friends were asked to be special guests of the children during the Sunday morning sessions. They came, they saw and they were no longer objectors.

The present school meets in a fifty-four room building and there are nine separate department sessions each Sunday. The school is just beginning to reap some of the benefits of graded lessons and departmental groupings. Last year and this year working in the beginners', primary, junior, intermediate and senior departments are young people who were in the primary or junior group in the beginning days. The school has never had finer workers.

There are sixty-six teachers and adult officers in the school. The workers are identified with the educational interests of the community. Department leaders and teachers are encouraged by the church to attend institutes, leadership training schools and in other ways to go forward in their work. A well attended workers' conference is held each month, which with an occasional assembly of the school serves to maintain unity of aims and secure cooperation between the several departments. The Norfolk school has never stressed numbers but rather has sought to emphasize good teaching and correct grouping.

How Did You Become a Christian?

FEBRUARY WORLD CALL will be our annual evangelistic number. For it we want a thousand stories of "How I Became A Christian," from which to select a hundred for publication.

Perhaps these stories will fall into seven groups, determined by the dominant human factor in each person's becoming a Christian; parental influence, early Sunday school, adult Sunday school, Christian Endeavor, personal evangelism, regular preaching, revival meeting. In most conversions several agencies play a part. We want to have the simple, human story of just how these played and interplayed upon each individual before he finally yielded full allegiance to Christ. Most people shrink from relating such intimate experiences. They also found it hard in the first place to make a public confession of their faith. On a moment's reflection they will realize that this is just another and a most effective way of confessing Christ, and we trust they will gladly accept the opportunity. Any possible embarrassment is further removed by the fact that such a large number of experiences will be published together.

CLASS OF SERVICE	SYMBOL
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Night Message	Nite
Night Letter	N L

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RECEIVED ONE THOUSAND DOLLARS CASH FOR MADSENS PASSAGE ARRANGE SAILING SOON AS POSSIBLE MONEY RAISED AT CLOSE OF GLORIOUS CONVENTION

MRS G E HOFFMAN.

Tools for the Sunday School Worker

Motives and Expression in Religious Education, By James S. Ikenberry. George H. Doran Co. Price $2.00.

This is a manual of materials and plans with certain introductory chapters in which the principles underlying expression are set forth clearly and briefly. Many of the suggestions are fine. They would need to be carefully related to the course of study in use in any individual school. Discrimination in adaptation of many of the plans would be very necessary. Some of the songs for little children, such as, "Little Feet Be Careful" are open to serious criticism. Much of the material is good.

The Educational Task of the Local Church, By Wm. Clayton Bower. Christian Board of Publication. Price 60c.

This is a text book in the Standard Teacher Training Course and is prepared for specialization in administration. It is a practical book based upon sound educational principles. The study of it will help any Bible school superintendent to understand his work more clearly and do it better.

Junior Department Organization and Administration, By Ida M. Koontz. Otterbein Press, Dayton, Ohio. Price 60c.

This is a text book for junior workers and is a part of the Standard Teacher Training Course. It is by far the best book either for reading or study that has been prepared for junior workers in the Bible school. It gives the organization and management of departments in both large and small schools.

Methods for Primary Teachers, By Hazel A. Lewis. Christian Board of Publication. Price 60c.

This is a text book in the Standard Teacher Training Course that may be used for reading or study. It deals with practical problems that confront the primary superintendent of every Bible school and carries with it suggestions for observation and practice work.

The Little Child and His Crayon, By Jessie Eleanor Moore. Methodist Book Concern. Price $1.00.

This is a most helpful book for the guidance of teachers of young children. It contains suggestions for various types of simple manual work which little children may do. Its ideals are high and it is written in a most charming style.

The Training of Children in the Christian Family, by Luther Allan Weigle. Pilgrim Press. Price $1.50.

A book that discusses the principles which have to do with successful home life. Regardless of the efficiency of a modern graded church school, the influence of parents is both first and most lasting in the formation of character. It is, therefore, of prime importance that they should study and apply such teachings as this work supplies. In language that the ordinary reader can understand the author discusses home life both helpfully and effectively.

A Church that Believes in Christian Endeavor

By WILLIAM ZIEGLER

FROM what seemed an almost deathlike stupor of a year ago, the Endeavor societies of the Central Christian Church, Enid, Oklahoma, have been aroused to the issues of the day. They have accepted the challenge of the Christian Endeavor pledge and program which has now first place in the minds of the young people. From sixteen discouraged members who kept together just because they thought that there should be a Senior Endeavor society, has come a really alive working group with a present active membership of forty-six, and every one is active, too, with the idea of doing something for the church and attempting great things for Christ. Outings and the fun they get from studying God's great out-of-doors is a big factor in making them want to buckle down to business and *do something* worth while. Their budget for the year is $400, including $150 for missions.

From what was the Intermediate society a year ago, with seventy-five members, have grown two societies. Christian Endeavor week marked the division and the creation of a new society. The older members formed what is known as the Shelton Christian Endeavor society. The budget for the year is $250, including $100 for missions. Programs and campaigns of our own church state work have been a stimulus to the activities of this society. Much interest has been created by adoption of the Forward Campaign, put out by our state office. It is interesting to note that the principal officers of this society are boys.

No church is complete without an Intermediate Christian Endeavor society, and so this new organization has been started of just the right ages. This enterprising group of Endeavorers are conducting an expert class with fifteen members, and they require that all officers become experts within two months after election. They started as a new society in March and have at present fifty-two active members. They claim if a thing is worth doing at all it is worth doing well. Their meetings and work are proving it. Their budget for the year is $200, including $50 for missions.

Our juniors are organized into a junior congregation and their services are held during the regular church hour of the adults. These meetings are made very interesting. The boys conduct the communion service in regular form, after which come the story telling period, object lesson and sermonette by the pastor's assistant. Boys and girls from the ages of seven to fourteen years make up the congregation and an attendance of 150 to 250 is usual. We believe in the boys and girls of the Central Christian Church.

The Enid Christian Endeavor Headed for the Top

Bridging Difficulties in True Christian Endeavor Spirit

Sketches from a Primary Department

By MRS. R. E. KINSELL

IT is not so very many years since our little children occupied the front pews in the auditorium and tried to sit quietly while the older folks sang their songs, read their Scripture lesson and made their announcements. Then two young girls tried to instruct them in the same lesson that the mixed Bible class was discussing.

The two girls became dissatisfied with their difficulties, and one happy day they developed a secret. When the following Sunday arrived, the pews had been removed from the prayer meeting room and two happy girls were mistresses of wondering children in a circle of primary chairs and a room of their own. Just one Sunday. When the two girls arrived early the following Sunday, they found the pastor in the center of their little kingdom, who told them very clearly that the children were going back that morning to the place where they belonged. That is not ancient tradition at all.

But pastorates are not very long in some parts of the country, and a day came when the primary department dusted off their chairs and gathered in a separate room again. They had to meet next the protest of the adults who thought it did not look like Sunday school unless they could see the children every Sunday; and they compromised by giving up three or four Sundays a year to a united session of the whole school.

Changes followed rapidly. Graded lessons were adopted, additional teachers were secured, the enrollment grew until the new quarters were too small. When the church saw the growth, sentiment warmed toward the workers, and it was decided to give them what they wanted and let them grow.

The only available place was the church basement, Mecca of all primaries. It was made as attractive as possible by making an easy outside entrance, tinting the walls and providing suitable equipment. Since then the department has used the latest and best ideas in its work. The classes have been kept small, closely graded lessons are used, with supplemental material and regular missionary instruction. Teachers' meetings have been held regularly. For want of room the beginners and primary children meet together. The average attendance during 1921 was 104.

Once a month the teachers hold a business meeting. Each teacher reports class enrollment and attendance, calls made, telephone calls, postals sent, new pupils, weekday activities, tardiness, her own attendance record. The discussion of these reports develops a teacher conscience and gives a field for friendly suggestions. The department plans are presented and approved. The social hour that follows helps to mold department spirit, without which there can be no growth. Sometimes the meetings are held in the afternoon, sometimes at night. Between meetings a few books on primary work are kept circulating.

The Sunday school session is one hour. It is divided into thirty minutes worship and supplemental work conducted by the superintendent, twenty minutes for class, and ten minutes for closing. Every one, big and little, tries to be in his place, and quiet, before the opening time, and the session starts promptly. Punctuality is made a matter of conscience and a teacher who is absent or even tardy feels that she has lowered the standard. Often when ill or crowded with home duties, teachers have come because they know how disappointed the department will be if they are absent. The program for each Sunday is planned and written out beforehand. Programs are changed frequently, and great variety offered. The attitude of the teachers makes an atmosphere of reverence, quiet and attention which permeates the classes. Every one feels the importance of the hour. One hundred children can move about on a cement floor without making noise, and adult visitors always feel the beauty of the children's worship.

Missionary instruction, through prayers, songs or stories, is given every Sunday. Two offerings are taken every Sunday. The missionary offering was introduced cautiously because some persons feared that it would reduce the offering for Sunday school expenses. But nothing of the kind happened. The general offering was slightly larger than it was the year before, and both offerings have increased faster than the enrollment has grown. The children march to make the offering, first past a little model church for the general offering and then past a box containing a Japanese or Indian doll or an African hut—whatever is appropriate to the missionary instruction of the morning. What a difference it makes in the child attitude if the offering goes into a pretty church or the hands of a doll missionary instead of into a tin pan or a China pig.

For several weeks before the great annual missionary days the program centers on them; posters are made with pictures from foreign lands, or from our benevolent institutions, and definite facts are taught about the work. The children understand why they give and where their gifts go. Two boys were so interested in the foreign offering that they made a boat to carry the money and the missionary across the sea.

The children spend larger coins than pennies every day of the week for their own pleasure, so emphasis is put on nickels and dimes in primary. Last year the offerings of the primary department were $92.50 for Sunday school and $159.35 for missions.

Promotion time is one of the great seasons of the year. A certificate of promotion is given to each child that is ready to go from the cradle roll class to the beginner department, or from beginner to primary, or from primary into junior. Also a Bible is given by the church to each child promoted to the junior department. Teachers are never promoted, but each remains in her grade to receive the new class coming up to her. Children are never held back on account of poor work or irregular attendance. The whole class goes on together, but certificates of promotion are given only to those who have done satisfactory work. If a child has been careless about Sunday school, he goes on with his class, but he takes no part in the promotion exercises and

The 1922 Graduating Class From the Primary Department, Valley Junction, Iowa

This is the group about which Mrs. Kinsell is writing.

receives no certificate or Bible. The first promotions were made at the Sunday school hour, then for a year or two the morning church hour was used, but now the service is held on a week night, and the church is well filled with parents and friends. The program consists of songs, stories, memory verses, learned during the year, closing with the presentation of certificates and a short address by some good Sunday school worker. The school has earned a reputation for good teaching and promotion day is about as well attended as the Christmas program.

Besides the class meetings arranged by the teachers, and there are many of them through the year, there are activities for the whole department. The summer picnic purposely avoids the public amusement parks. It helps the department spirit to be by themselves, and business men readily take the children out to a country grove in automobiles and return for them.

The Christmas program emphasizes the Christ child; Santa Claus is excluded. Material is culled from several commercial programs in order to present a service where songs and recitations are all religious.

But the children are not deprived of Santa Claus and a treat. These come in Christmas parties held the week before Christmas. The attendance is best when the parties are held in the afternoon. Last year twenty beginners attended their party, and seventy-seven boys and girls were at the primary party. Another time that primary group will be divided.

The church conducts a school of missions each summer, and one of the classes is made up of primary boys and girls.

Children's Week last spring began with a Sunday evening address by a mother who spoke about the religious education of children. Then came a special meeting of the public school parent-teacher association. A playlet was given by the children, the grade school orchestra furnished music, and the children of the public schools flocked in. On Saturday afternoon the different teachers had class parties and then all assembled at the church for a graded story hour. Some of the public school teachers readily assisted.

Play Time in the Vacation Bible School

Contests of one kind and another have helped build up the school. The points are always carefully selected. One of the most successful has been an inter-departmental contest during the summer months, based on department percentages of attendance, offering and punctuality. The extra credit allowed to the department that had all teachers and officers present and on time aroused the hardest work. People are supposed to be away during the summer, but a special campaign for attendance will discover that the majority are not very far away on any one Sunday.

Constant stress is laid on the teacher's work. Besides local teacher meetings and library, effort is made to get teachers to community schools of methods and to conventions. Some of the teachers are always in training classes. The growth of the department has required the faithful and the daily loyalty of a large number of workers. The roll contains the names of seventeen officers and teachers. But all are happier in doing a big task well than they would be in a half-hearted one.

The Vacation Bible School Group in Schenectady, New York

A Vacation School in Schenectady

By Ruth E. Miller

THE Church of Christ in Schenectady, New York, opened its first vacation Bible school on July 5, just half a year after its own first birthday. The school opened with ten registered on the first day and grew rapidly in numbers until it closed with thirty-nine enrolled and eight visitors.

A splendid local staff was secured. Because the vacation school work was new to us, Miss Katherine Staub, the Bible school superintendent for the Eastern district, spent the first week with us, assisting us in organizing the school and getting the machinery in operation.

The day following the close of the vacation school, the scrapbooks, birds, postcards and other things which the children had made, were distributed by them to the day nursery and the hospital. Baskets of sweet peas were made by the juniors and one basket given to each of the women in the Old Ladies' Home, after which the children sang some of the hymns they had memorized in the vacation church school.

Though we had no foreign children to serve in our locality and though many of the children of the neighborhood were away on vacation, we feel that our school was a real success. Through it new friends were made for the Church of Christ in Schenectady and it will receive larger support another year.

Deserved Recognition

Bert Wilson's leaflet, *How to Inaugurate the Tithing System in the Local Church*, has been reprinted by both the Northern Baptists and the Congregationalists and is being widely circulated in their churches. Robert E. Speer pronounces it the best thing that has appeared on this subject. Copies of it may be had without charge on request addressed to the United Christian Missionary Society, 1501 Locust Street, St. Louis, Missouri.

Woman's Missionary Societies and Circles

Program Helps

Bible Study*

NOTE.—Our Bible studies this year are to be based upon the Epistle of Paul to the Philippians, which is unique among the writings of the apostle to the Gentiles. It is characteristic of the great apostle, but, unlike his other writings, it was not written to rebuke some prevailing sin or to attack some rising heresy. It was written to thank the Philippians for their "fellowship in the furtherance of the gospel" and to admonish them to continued effort that they "may approve the things that are excellent—being filled with the fruits of righteousness." There is much in the epistle to commend it for our intensive study this year.

Israelites Indeed

Philippians 3:1-6

THE third chapter of Philippians opens with an admonition to rejoice, and to beware of Judaizing teachers, whom Paul refers to as "dogs" and "evil workers."

The Judaizers were a sect of Jewish Christians who insisted that all converts to Christianity must accept the laws and ceremonies of the Jews, laying especial stress upon circumcision. It seems that they had little interest in the Christian life and spirit and were moved by motives wholly unworthy. Galatians 6:12, 13 reads, "They constrain you to be circumcised: only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but they desire to have you circumcised, that they may glory in your flesh."

In the third verse of the third chapter of Philippians Paul says, "For we are the circumcision which worship God in the spirit and rejoice in Christ Jesus, and have no confidence in the flesh." And in Romans 2:29 he says, "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men but of God."

It shall be our privilege today to study briefly what constitutes a real Israelite, a true follower of Abraham and of Isaac and of Jacob and of Moses and to learn that Christianity is not a matter of outward observance of forms and ceremonies but of inward possession of Christ and his spirit, issuing in a life patterned after his.

First, Paul says, "We are the circumcision, which worship God in the spirit." These Judaizing teachers were not worshiping God truly, but were laying undue emphasis upon a form, a ceremony with no thought whatever of its inward meaning, its spiritual import. They seemed to think that if a man wore the outward badge of a Jew he was a Jew. Now, clothing does not make the man and badges are no true indication of character. By wearing a turban a man does not become a Turk. Growing a queue does not make one a Chinaman. Circumcision does not make a Jew and partaking of the Lord's supper is no sure indication of Christian character.

Judaism was more than forms and ceremonies. So also is Christianity. He was not the best Jew who knew most of the law of Moses, nor he who best kept the feasts, but he who most perfectly exemplified the ideals of Judaism. He is not the best Christian who knows most of Christian theology, nor he who most regularly observes the forms of worship, but he who most nearly resembles Christ in his living.

Now, this is not to say that forms and ceremonies are worthless. This could hardly be, since Christ enjoined certain formal observances upon his followers. Baptism, the Lord's supper, the Lord's day, are all forms to be observed, but their value lies not in the outward significance. A man may observe all the forms of Christianity and not be a Christian but he cannot die to the [illegible] him, signified in Christian [illegible] member his crucified Savior and partake of his spirit in the Lord's supper and rejoice in the triumphant resurrection of the Son of God on the first day of the week and share that resurrection, while not being a Christian. All these things are important, yes, necessary, and the error lies in magnifying them to that extent that the form overshadows the [illegible] We should give to forms their proper place, and their proper place is as [illegible] through which we walk into the temple where dwells our God. When by baptism the sinner is buried and a new life in Christ is produced, when the Lord's supper leads the partaker to [illegible] in service for God and man, then these forms are fulfilling their [illegible] mission.

Again, Paul says, "We are the circumcision who rejoice in Christ Jesus." I venture that the original [illegible] three words of that clause [illegible] "Rejoice" and "Christ Jesus." Please notice that the first verse [illegible] is a command. It is a Christian's duty to rejoice. And why should he not? If there is any place in all the world where the sun shines brightest and the [illegible] with choicest blessing it is upon the Christian. Christians, of all people should be happiest. And why? Because they rejoice not in earthly things which are uncertain, but in Christ Jesus who is the same yesterday, today and [illegible]

Once again Paul says, "We are the circumcision who have no confidence in the flesh." The flesh is the home for the spirit, the workshop of the soul. Is the worker or the workshop more important? The house or the occupant? Both houses and workshops are important, very necessary, but the imagination, the will, the driving force is not in the [illegible] but in the man.

Paul says, "If any other man thinketh to have whereof he might trust in the flesh, I more:" [illegible] Benjamin, a Hebrew of the Hebrews [illegible] these that Paul trusts. His confidence is in Christ. Others would [illegible] a show. He will glory [illegible]

SECOND YEAR PROGRAM

Applied Christianity, or the Missionaries at Work

SIXTH MONTH

Twenty American Republics Wait

[illegible]

PRAYER

[illegible]

Hymn

Bible Lesson

Prayer

SPECIAL MUSIC OR HYMN

STUDY:—LATIN AMERICA

1. Peoples and Resources in Latin America.
2. Vitalizing Life in Latin America.
3. Light for Religious Darkness in Latin America.
4. Pictures from Latin America.

DISCUSSION

ECHOES FROM EVERYWHERE

CIRCLE OF PRAYER

Pray that the living Christ may save the soul of this neglected continent; pray for our missionaries by name; pray for more laborers for these over-ripe fields; pray that the church may feel the blight of Latin America until adequate support is provided.

OFFERING AND BENEDICTION

PROGRAM HELPS:

Leaflets: One on each of the program topics, 10c.

Pictures: A series of 12 pictures presenting conditions, missionary work and missionaries in Latin America, 10c.

Books: Foreign Survey, pages 69-76.

Problems in Pan Americanism.

History C. W. B. M. pages 93-109.

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*Note: This series of Bible studies may be substituted for Women of the New [illegible]

sight of the old Brush Run Church, five or six miles from the spot where the Campbells were immersed and twelve miles from where the 'Declaration and Address' was written. I attend church regularly and hold rigidly to the plea and plan of the Disciples of Christ." So far as this goes it may be worth while, but unless my heart bleeds at the sight of divided Christendom and burns with a zeal to help heal the schism "that the world might believe," I am neither a worthy admirer of Alexander and Thomas Campbell nor a true follower of Christ.

"We are the circumcision who worship God in the spirit," not alone in forms and ceremonies, and "rejoice in Christ Jesus and have no confidence in the flesh," whose confidence is in Christ. He is the true Christian who, obedient unto Christ, loves the Lord with all his heart and all his soul and all his mind and all his strength and his neighbor as himself.

C. M. Yocum.

Missionary Educational Program

Suggested for Local Churches, 1922-1923

THE United Christian Missionary Society desires to encourage all churches in planning and conducting such a program of Missionary Education as will bring vision, develop missionary conscience and inspire missionary service throughout the whole church. Impelled by the authority of the Great Commission and constrained by the appalling need of the world, a new spirit of world-wide service is moving the church to fuller obedience and to ever more effective performance of her divinely appointed mission. Farther reaching plans for stewardship and evangelism, for religious and missionary education, and for recruitment for the ministry and mission fields have been outlined and the necessary literature provided to enable local churches to put on an increasingly effective program of education, training and world-wide service.

The Church

Every local congregation should carry forward the most thorough program possible to inspire service throughout the entire membership. The church school of missions is a most effective method. It is being used with gratifying results by hundreds of congregations. Complete sets of new mission study books and materials for 1922-23 are provided for all classes. The church school of missions is the whole church in a missionary school for six or eight sessions. The pastor or the Bible school superintendent is the logical leader, assisted by a missionary committee and the requisite staff of teachers. A leaflet explaining the plan and listing the needed supplies will be mailed free on request.

Where churches are not able this year to hold a church school of missions, plans should be made for the conduct of several mission study classes. Two great home mission themes are before the church for 1922-23, presented in the following books:

1. "The Trend of the Races." A study of relations between the Negro and the white race in the United States.

2. "New Tasks for Old Churches," by Roger W. Babson. A study of industrial problems and the industrial community.

India is the theme for foreign study for the current year, involving political, industrial and religious problems which are giving such great concern to the British Empire and the world at the present time.

Congregations may well select the finest possible talent for teaching both home and foreign mission study books, sending one teacher for each to some of the great summer schools of missions or summer conferences for preparation in leadership for the fundamental work of missionary education in the local church.

The Bible School

If the Bible school is to be a recruiting and training camp for the church, regular missionary instruction in the Bible school is essential.

For the current year's missionary instruction the following materials are provided:

1. Platform booklet, for use in general assembly, "Follow the Gleam," price 30c. This booklet is prepared especially for use also with intermediates.

2. Junior booklet, "Uncle Sam, Missionary," for use with junior groups, price 30c.

3. For teaching missions to primary groups a fine series of picture story sets is provided, consisting of six home mission pictures, 9x13, with accompanying stories on "Negro Children," and six foreign mission pictures, 9x13, with accompanying stories on India. These pictures and stories sell for $1.00 for complete series.

The year's studies have been outlined to begin with the first Sunday in October, 1922, and to run through June, 1923, though they may be introduced at any time.

The Woman's Missionary Society

Never have better programs, topic leaflets, pictures and supplementary helps been provided than for the current year. In recent years, while Woman's Missionary societies have accomplished wonderful things in offerings, interest and attendance at the meetings have often lagged. New plans of presentation, new materials, with fresh news and information from the world fields, are now available through the materials provided. Every society should equip itself for the most effective work possible. The following supplies are needed:

Program booklets at 6c each, 65c per dozen, $5.00 per hundred. (A copy of the program booklet should be provided for each member.)

Program leaflets at 25c per quarter, or $1.00 for year's supply.

Program pictures at 25c per quarter, or $1.00 for year's supply.

Bible study booklet, "Women of the New Testament," at 5c each, or Bible Studies appearing in WORLD CALL.

(Note: Program supplies are mailed quarterly.)

Societies that have not already provided their membership with the above supplies should do so at the earliest possible date.

See books listed in "Reading Courses for Woman's Missionary Societies" for 1922-23.

Young People's Missionary Circles

A series of twelve programs on "Applied Christianity, or the Missionaries at Work," presenting educational, industrial, benevolent, medical and evangelistic missionary work of Disciples of Christ throughout the world has been prepared. Topic leaflets and pictures illustrating each program are also provided. The following supplies are needed:

Program booklets at 6c each, 65c per dozen, $5.00 per hundred. (A copy of the program booklet should be provided for each member.)

Program leaflets at 25c per quarter, or $1.00 for year's supply.

Program pictures at 25c per quarter, or $1.00 for year's supply.

Bible study booklet, "Women of the New Testament," at 5c each, or Bible studies appearing regularly in WORLD CALL.

(Note: Program supplies are mailed quarterly.)

See books listed in "Reading Courses for Young People," for 1922-1923.

Hidden Answers

1. What is the goal this year for missionary offerings in the Bible schools?
2. What are the next steps in religious education?
3. What two things should be emphasized in our church architecture?
4. What is the "Upper Room" ministry?
5. Give the Four Square program for Christian Endeavor.
6. Tell something of the industrial development in Wuhu, China.
7. Name three aspects of the new conception of missions.
8. What did a Catholic teacher say?
9. How do the Tibetans treat wounds?
10. What is the greatest responsibility of young people's conferences?
11. Give the story of the young woman and the Liberty Bonds.
12. What remark did an Indian make upon seeing the picture of a church?
13. An educational foundation. What?
14. In how many state universities are the Disciples of Christ giving Bible instruction?

Christian Endeavor Societies

Where Endeavor societies wish for their missionary meetings to present programs on missionary work being done by Disciples of Christ throughout the world, such programs are provided in the program booklet, "Around the World." Price 5c.

The following helps are also provided:

1. Topic leaflets 10c per month. $1.00 for entire series.

2. Pictures illustrating studies on each field, 10c per month, $1.00 for the year's supply.

3. Bible Study booklet, "Where the Book Speaks." 5c. "Program Suggestions" are printed in the program booklets.

Missionary programs based upon topics suggested by the United Society of Christian Endeavor are provided in the booklet, "Twelve Missionary Lessons for Christian Endeavor Societies." Price 25 cents.

See books listed in "Reading Courses for Young People," for 1922-1923.

Triangle Clubs and Intermediate Christian Endeavor Societies

Theme, July to December, "America, the Beautiful," a series of home missions studies. Supplies needed:

Program booklets, 5c each.

Topic leaflets and helps, 10c per month, 50c per set.

Programs, January to June, on India:

Program booklets, 5c each.

Leaflet helps, 10c per month, 50c per set.

(A standing order should be sent in for quarterly shipments of these supplies.)

See books listed in "Reading Courses for Intermediates," for 1922-1923.

Boys' and Girls' Organizations

Because literature especially adapted to children is so imperative, the United Christian Missionary Society publishes a children's missionary magazine, *The King's Builders*. This publication is invaluable in every home where there are children. It is rich in story material, delightfully interesting in its fine illustrations, and replete with information and character-building impressions for children. Through *The King's Builders* program outlines and materials are regularly provided for junior organizations and for Sunday school groups. Subscription price 50c per year, 35c for clubs of 20 to one address, 40c for clubs of 10 to one address.

See books listed for Boys and Girls for 1922-1923.

All Groups Provided For

In the above scope of educational activities and missionary literature, every class and age in the entire church membership is provided for. Pastors, superintendents and missionary superintendents of Bible schools, teachers, officers of missionary societies, circles, Triangle clubs and Christian Endeavor societies, and leaders of boys' and girls' organizations are now enabled to put on such an intensive and systematic program of missionary education as shall tell mightily on the whole future of the church.

For an effective program of missionary education in the church, WORLD CALL should be placed in every home. Program materials come only into the hands of the leader. WORLD CALL makes the missionary enterprise concrete and vital to the whole church membership.

See books suggested in "Reading Courses for Men," for 1922-1923.

Free on Request

1. Catalogue of literature and supplies.
2. Leaflet manual on the church school of missions.
3. Announcement of materials and suggestions for teaching missions in the Bible school.
4. Samples of program booklets, topic leaflets and program pictures.
5. Announcements of books listed for "Reading Courses," for all groups within the church membership.
6. Sample copies of *The King's Builders* and WORLD CALL.

Echoes from Everywhere

World Call and Tithing

The following note has just reached the office of the United Christian Missionary Society from a church in Oklahoma: "About a year ago a family moved to Tonkawa and the lady joined our missionary society and subscribed for WORLD CALL. After reading it several months she and her husband became convinced that they should tithe and the fifty dollars enclosed is their first tithing money. They are greatly interested in Tibet and desire this money to be applied on the work in that country."

Joy in Service

We spent our vacation in Aguascalientes—and what a feast we had there at Colegio Morelos. Those dear, dear children, their laughter and their sweet voices; and the blessed fellowship with Miss Elma Irelan and Miss Pearl Gibbons and Miss Hallie Lemon—well it was almost too much—more joy than we could bear. Two of the girls are with us now, spending their vacation—Arcadia and her sister Camila. I just wish some of the folk who don't believe much in missions could keep an eye on these two girls for a while. They are simply great—have the sweetest and most refined ways. I have been taking them with me a good deal on my visits and my heart has just filled with joy and pride to have them walking at my side. They are a marvel to us. Before Mrs. Huegel is up in the morning they have made their beds, cleared up their room and most of the house. I wrote Miss Elma the other day and told her that she and Pearl surely had reason to be happy to know that their patient toil has wrought such precious things in the lives of our children.

Thanks to our Heavenly Father who continues to cause his face to shine upon us, we are gaining ground day by day in all the departments of our work. Our library, too, has become a source of great joy to us. To illustrate: A young army man who is a teacher among the soldiers began to come to the library. One evening the librarian brought him into the Christian Endeavor meeting. Before long he joined. He is coming regularly to services and wants to be baptized. What was my amazement and joy the other day as I was out visiting the soldiers, to hear from the soldiers themselves that this professor of theirs, the man of whom I am speaking, was teaching them about the Christ right there in his classes.

Recently I was in Aguascalientes to attend the examination of our ministerial boys. I had been asked to come over and act as judge. It happened that the school *fiesta* closing the year's work was held while I was there. It was the most beautiful thing I have seen in Mexico. There must have been 500 or more people there. The children's songs and recitations and plays just lifted one into the skies, and when it all closed by Miss Elma calling on the pastor for prayer, one felt that such a program and such a *fiesta* could close in no other way.

The missionaries here are all well and happy. Doctor Lines' work is growing every day. Miss Nunn's Bible class continues to flourish. We are very, very happy. The Savior's presence keeps our cup full and running over.

F. J. HUEGEL.

San Luis Potosi, Mexico.

African Missionary Received Honors

By the March mail Emory Ross received a letter saying that he had been elected a life member of the Royal Geographical Society (London). Mr. Ross had done some important meteorological work in Liberia and followed this up with an article on the climate of Liberia, which was published in the *Review of the American Geographical Society*, New York. He has also done special work in geography and cartography in the University of Chicago. It is not so long since Mr. Ross was elected to life membership in the National Geographic Society (America) and in the African Society (London).

Congo Mission News.

Joy in Helping Others

Christian Orphans' Home:

We are mailing you the comfort the little girls in this picture made for the children in the home. We hope there will be as much joy in using it as there was in making it. (MRS.) GRACE D. DINSMORE.

Weiner, Arkansas.

Seeing the Fruit Of Her Labor

There have been very few patients in the woman's ward this month; no women, but five or six children with mumps and colds.

I have done little this month but make a few calls on the sick and teach my Sunday school class. Three of the girls in my class are asking for baptism and are attending the class our evangelist is having for the inquirers. NINA P. HARDY.

Batang, West China.

Holding the Ropes

Mr. Menzies is taking a much needed rest. He and Mrs. Menzies are grand missionaries and are changing Pendra Road. I feel so anxious for Mr. Menzies to get a real rest, Mrs. Menzies too, but she has been up in the hills all summer and will come down as trim as a race horse, but Mr. Menzies stayed through the heat and was getting pretty tired out. If he gets his rest they will both come down ready for a great winter's work. So I am trying to hold all the ropes while the folks are gone.

It rains so much of the time the workmen are terribly hindered in their work. But here are the different accounts to keep track of. A home the church bought to be turned into a hospital for poor Christians is being divided into four departments. It was partially done and we finished that last week. A new well is being made for the sanatorium and a men's ward. A new well is being made in the village by our church through special subscriptions. A road is being made through the village. We began putting broken brick on that road today and it will have to be rolled down, men pulling the roller. The Menzies' veranda is being cemented. I sit on that job for fear it will go wrong. Then there are the dispensary accounts and the sanatorium accounts, and the accounts of my own co-workers, Bible women and all the other co-workers. Each account has to be separate. There are about seventy people to pay off each week and thirty-eight others who receive their pay once a month. They have accounts to settle for cloth bought, money borrowed and, well, a lot of little things here and there. All the supplies have to be looked after, giving out, buying, and keeping accounts. Now a station's business does amount to something, doesn't it? No man running a factory has more little details to look after than there are in one station, and that is the material side of things. There are the sick, physically and spiritually. The physically sick keep one anxious but the spiritually sick break our hearts, and make it all like a real burden. These are things Mr. Menzies has to stand the brunt of most of the time. We just come in on the side and help a little, so I am getting a taste of real work and begin to feel a bit important, but my wings will soon be clipped for vacations soon pass by.

There is a patient in the sanatorium whose days are about to end. The poor little woman has suffered for about five months, so bad much of the time we could not expect her to live long but she keeps on lingering and suffering. She is sure every day that this is to be the last and she wants prayer almost every time I go out to see her. She calls for me sometimes at night and after I sit with her a while and pray for her she usually gets quiet and rests some. It will be such a blessing when the little sufferer can go home. She will leave a husband and three children. They and she are all reconciled to her going now and we can only pray the Lord to take her soon. We are just keeping her from suffering too much by giving her opiates. One lung is entirely gone and the other one well along. There have been such very sick patients this whole summer. One woman died shortly after Miss Andrus went away, in fact she delayed going for several days hoping to be here for her last days so she could comfort her. Then one Hindu woman died while here, one little boy a beautiful child, a perfectly angelic child eight years old, was here for several months, but when his people were convinced that there was no cure they went away with him and he lived about a month. Another case, a mother with two darling children, a very devoted husband, a brother and her mother-in-law, were here from Rangoon. They were here a month, then went to Benares so she could be close to the Ganges when she died, and she died last week. The Menzies will be home about the 3rd if nothing happens and I will be glad to see them. It has been a lonely summer.

MRS. GEORGE E. SPRINGER.

Pendra Road, C. P., India.

Late But Welcome

Three years ago, R. A. Doan, of the Foreign Society, sent a letter to a number of friends of the society asking for a check to help in the growing foreign missionary work.

On Monday, September 25, 1922, the United Society received an answer to Mr. Doan's letter, in which a five-dollar bill was enclosed. The writer said that he made it a rule never to turn any appeal down and that if he did not have the money at the time, he kept the request and sent the money later as he was able. After three years he was just now able to make this offering, and he reports that he still has one other request unanswered.

The officers of the United Society are hoping that this bit of news will stimulate others, to whom requests have gone, to send in their checks for the work. IT IS NEVER TOO LATE TO SEND AN OFFERING TO HELP ADVANCE THE KINGDOM.

Work Before Pleasure

I have been planning to go to Pathariya for a couple of weeks now. I need four or five days when I go out there to work with the Bible women and to visit the different villages in that circle in which we have Christians. I have tried to get to all of the outstations this month before I go away for a little vacation. I didn't go away in the hot season but am going to have part of August and September. My work is so much more difficult during the rainy season that I prefer to take my vacation then. I stand the heat well and the car helps out so much.

I am not going to the hills but am going to have a few days' visit with the missionaries and see something of the work in Mahoba, Kulpahar, Rath, Maudaha, Jhansi, Bina and Jubbulpore. I am a delegate to the Mid-India Missionary Association, September 7-8, so I will close my trip by attending this meeting.

JENNIE V. FLEMING.

Mungeli, C. P., India.

A Christmas Announcement

It hardly seems possible that the next issue of World Call is the Christmas number. In some mysterious manner the summer has come and gone. It is time to prepare for the holiday season. Some one has suggested that we make this a World Call Christmas. A fine idea! What more acceptable gift could one present to a friend than World Call, bringing each month a constant reminder of one who cares?

For those who wish to present World Call as a Christmas gift, beautiful Christmas cards are being prepared. These may be had free upon request or they will be mailed direct from the office. It would be a fine thing if each World Call secretary would secure a few of these cards for the convenience of local subscribers.

"She hath Done What She Could"

Miss Mary A. Kyle, who went to her reward a year ago, and whose picture we publish herewith, was a long-time member of the Vermont Avenue Christian Church, Washington, D. C. At her death she left the greater part of her small estate, representing the modest savings of a lifetime, to be divided equally between the Vermont Avenue Church and the United Christian Missionary Society.

(*Continued on page* 55.)

Actualities in a Rural Church

By L. C. ANDERSON

THE Springport, Indiana, Sunday school is graded throughout, from beginners to young people. Last year our average attendance reached 175. We have a cradle roll and a home department. For our beginners and primaries we have a separate large room where they have their own exercises, but the shortage of room compels us to hold joint opening exercises for all the rest together. We have four separate rooms for classes which enables us to give them ample room for the lesson period. Our Sunday school conference meets regularly each month and is a vital factor.

Our educational program for the past year has included a church school of missions, a daily vacation church school, and a daily evening church school in which for two weeks we gave a course in child training and stewardship, giving one-half hour to each.

We are located in a small village of about 150 population, but our constituency for the most part lives in the open country. We are truly a rural school. At least a half-dozen of our young folk are in institutions of higher learning, a number are teaching in the public schools and a number are attending high school. Our trained young people have been willing to take an active part in the Sunday school work, our beginner-primary department being in their hands.

I believe it is not only possible for a rural school to be graded, but I believe it must be if it is to do its best work. I believe in the educational possibility of the rural church. We need leaders both in the ministry and in the local church that believe in it and are willing to work at it.

Community Pride Builds a Bible School

By MRS. WILL FIPPEN

THE accompanying pictures were taken on home-coming day in a rural community where interest and growth in Bible school work are manifest. A new church building was dedicated in East Union, Hamilton County, Indiana, and ready for use in January, 1922. It is a very beautiful and modern building, a home for religious worship and a community center. Pride in such a project by an entire community has grown into interest in Bible school work. These figures speak for themselves:

Average Attendance

	1921	1922
January	32	45
March	36	99
May	61	128
August	44	110

Our school at present has an enrollment of 150.

In the new building provision has been made for separate classrooms and with this better equipment we are finding that more interesting work can be done. It is a joy to visit the primary department and watch the children eagerly drinking in the stories of Jesus; to catch the contagious enthusiasm of the juniors over their share in the work; to know that from the organized young people's class, six members have come into the church since Christmas; to see the missionary spirit prevailing everywhere through the school; and to find the older people as loyal in their attendance as the children.

The work is just in its infancy, but to have an adequate workshop and such a splendid rural community in which to work has given the officers and teachers of this school a new vision.

East Union, Hamilton County, Indiana

Just Girls

By DALE ELLIS

Acting Principal Christian Training School, Laoag, P. I.

JUST whom I am supposed to write to when I have anything so say, I don't know. But I want somebody in the office besides the salary dispatcher to be reminded that I'm on the field.

You can see from the letterhead that I am nominally in charge of the training school this year while Miss Adamson is at home. School began June 12. This is the first session of school in our new building and we had hoped for an attendance of twenty-four regular students. But at the last moment several girls could not obtain even the small tuition price we must ask, because of the hard times everybody complains of. So we have eighteen girls, from seventeen to thirty years of age, and of about the same range in ability. Some do their work well. Others not so at all, but they are all interested in their future as Bible women and are really trying to become good ones. Our native helper says of them, "I am very proud of these girls, they are very diligent and try very hard." And they do. They never attempt to cut study hour or class, and even with the sore feet and boils, fevers, chills and pains that almost every member of our institution has been afflicted with these last few weeks, they manage to keep up the daily tasks.

There are some interesting girls in the new class. One of the most attractive came to be enrolled without having been baptized. Of course we talked to her long and hard, even trying to persuade her to go home, be baptized and work there in the chapel a year before beginning her training; but she was firm so we fearfully enrolled her. She was baptized at once and now is really very promising and most interesting. Another beautiful girl of twenty-five is a widow with three children. We hope they will not interfere with her field work after school days are ended. The girl with the happiest laugh of all is a little thing who is being supported by a relative in Laoag who had never seen her before she came here. He is Dr. Pickett's right hand man at the hospital, a faithful Christian, and she is one form of his service. But the brightest of them all, the tiniest and the oldest, is a girl who was her father's housekeeper until a few months ago. As soon as she was relieved from home duties she set out to realize the dream of her life, Bible woman service. She has been a leader in her little church, kept in touch with church movements, attended institutes and studied her Bible. She is one of the dearest girls I have ever met, quiet and unassuming but efficient and forceful.

One of the second year pupils is a sweet-faced, capable girl who is being supported by the alumni as she was also last year. She did very good field work during vacation and is worth every effort the girls are making to support her. None of our girls have any wealth behind them and very little education, in most cases. We long for the time when we can require certain school attainments because we believe it will mean better workers. We encourage our girls to return to the public schools when they can and finish the grades. One of our graduates is a sophomore in the high school, one of the best in her class.

Our Filipino teacher in the school now is one of the first graduates and has been at work two years; a really splendid girl, twenty-four years old. She delights in her work and is so sincere and devoted in her own life. She said to me the other day, "I did not go to school after the fourth grade because I was sick for several years. But when the training school began I was able to attend. Maybe God wanted me to work for him." She is making a good teacher here and is so interested in the girls. She said, "I am telling them every night and morning how they should do, so they will not have faults as Bible women."

Mrs. Stipp is giving the girls her course in practical work, emphasizing just now work with children. During leisure hours all over the building you can hear them humming or practicing in groups the songs she is teaching them. When they learn them they will go out and use them in meetings two afternoons each week. Every Sunday afternoon they go in groups of three to hold Bible school classes along the streets. Last Sunday they had a combined attendance of over 900. Classes held by other young people from the chapel and student congregations brought the attendance up to 2,000. This is what eats up our Sunday school literature and makes us long for more friends at home to send us their last year's supply. Many do so faithfully, and others would if they knew we needed it. It is a pleasure to us to see girls so happy here. They form their friendships soon and close and feel deeply the bond of their common high purpose. Sometimes there is so much laughing in the dining room that one wonders when they eat, but it never seems to make any difference in the amount of rice that disappears. At the beginning of the year I found a girl crying one day, and surmised that she was homesick. "Do you want me to let you go home?" I asked. "No, I don't want to go home," was her reply, "I am only thinking of my mother." They enjoy their "Society for Christian Service," which they have organized again this year. The president is a senior girl who shows a most unexpected amount of dignity in her new position. The program committee does not overflow with brilliantly original ideas, but at least the programs give opportunity to let loose the oratory and give vent to the song that lies in every Filipino. One girl is so anxious to sing solos that we have to refuse to let her overtax her "rare" voice every time there is a public meeting in the province. Often we call in a speaker from outside to give the girls inspiration.

Often the first experience they have at conducting any sort of service comes in the daily chapel periods which the girls take turns in leading. It is an exciting moment when names of the leaders are posted on the bulletin board. They are half afraid they may, and most fearful lest they will not, find their names written there. Later in the year some of the girls will probably be sent out to preach on Sundays, but that has not been started yet.

Oh, a letter can't begin to picture these girls in their life here, and I can't show you how sweet and lovable they are; even

The Primary and Beginners' Class in East Union, Hamilton County, Indiana

the least so wrap themselves up in our thoughts that they make a place for themselves. If only we can develop the best in them and help them to fully consecrate it, we are content.

Our school establishment carries its head high these days—we have realized our dream and really have a piano at last. Truly, "there is no great loss without some small gain;" in this case the loss is Mr. Hanna and his family. With them home on furlough, Manila has an empty sound. But the gain was their piano. They sold it to us at a very nominal figure and we expect to receive enough contributions to pay for it. In fact, it must be paid for that way. It is in good shape and such a comfort. It adds so much to all our services. Every Friday evening we have a student meeting here with a lecture from Mr. Stipp. Preceding the lectures Mrs. Stipp is teaching the group the cantata "Queen Esther," and certainly the piano comes in well then. If it seems wise when the cantata is learned, we shall stage it and charge admission, thereby getting a few much needed *pesetas*.

I saw my first *bagiuo* yesterday. Dr. Pickett says it was half a one. The rain veered from north to south during about twelve hours of steady downpour. If it had completed the circle of directions it would have been a whole one. The streets are carpeted with leaves and small branches, and many great limbs are broken off and not a few whole trees. The bamboo leans nakedly and dejectedly and the flowers look as if they had been wrung out and hung up to dry. The new plants we had set out are limp, though living. Our new baby trees are perky, but the protections placed around them are badly torn down. The rivers are approaching the condition they had reached when the famous Commission took its celebrated departure out of Laoag some years ago. So you know how hard a time this letter is going to have to get away, about as slow a process as my getting it started.

Life as It Is Lived in India

By ANNIE MULLIN

I AM back at work again and feel fine after my delightful vacation. The rain is interfering just a little with our own work outside but Sharda Bai, one of my too-few Bible women, and I have not yet run out of things to do in preparation. We have been writing Bible verses on the backs of pictures which represent Biblical scenes. We shall give these to the women who remember the stories, or parts of the stories we tell them. The pictures mean more to these women than they could to you who have other, better pictures. Some of these we bought are the famous Tissot pictures, others are less good.

You would not be surprised to hear that a missionary plays games with the Indian children, would you? Well, I do play and I thoroughly enjoy it. The children of the Christian families living on this compound and near it, often come and ask me to play my victrola. After some music we often play games. Perhaps they were learned in school, anyway they are about the same as we used to play. For instance, yesterday we played "drop the handkerchief" and "here we come gathering nuts in May," except that here we "gather flowers with great pleasure," which sounds fine in Hindi. The third game was one I had never played before.

Spinning tops is the craze now among Christian and non-Christian boys. The marble playing season is never over here. We see boys enjoying that game any time. Kite flying and other games are indulged in by the boys. Instead of baseball they play cricket. Hockey, football, and foot racing are also popular sports. The girls are delighted to have dolls, but so few ever had one that the majority do not know how to play with them. I often wish I could provide a real doll for the poor substitutes some children have. We are placing much confidence and hope in the future of our young Christians. In the childhood of India lies the hope of change. The older Christians are sources of joy and hope too, but they are too often bound by the influence of old customs and of non-Christians.

One day we asked our language teacher, who is a Hindu, if the priests of his religion are good men and if they do the people good. He answered emphatically, "No, they are rascals." We had heard that most of them are far from being morally or spiritually good.

Another teacher, upon seeing the picture of a church in the United States, said that he hoped to be born in that country in his next incarnation. According to the belief of his religion he is just as apt to be born a snake, ant, bird, hog, anything. If he stores up a lot of merit in this life, after a hundred rebirths he *may* be a god. Then again he might be born an animal. You cannot be sure of anything in this rebirth system. It is rather risky, so the Hindus think, but must be endured. If they only knew the truth as it is in Christ Jesus!

While I was waiting for the pupils to gather at my seven o'clock Sunday school one morning, a funeral procession passed. It was composed entirely of men, with the exception of the principal character in the funeral. Perhaps they were on their way to the banks of the sacred Narbudda River, thirteen miles away, where the body will be buried. I knew this was a woman because the cloth over her was red. Men are always covered with white. The body is wrapped in cloth and tied on to the bamboo stretcher which men carry on their shoulders. Women do not accompany the procession away from the house. The men are saying, as they walk along, "Ram is true, Ram is true." I long for the time when all India will acknowledge God as the only true God.

I saw a strange wedding last week. We were in a home across the street and could see some of the ceremony, but hear nothing except the pitiful cries of the bride. Yes, I mean it. She cried as though she were broken-hearted. But I really could not much blame her. As is true of almost all Hindu brides she, a little girl ten or twelve years old, was marrying a man she had never seen before and was to leave her parents' home and live with a mother-in-law who might be cruel. Many in India are cruel. The bride and groom wore red clothing and a peculiar headdress made of rope and straw. A temporary marriage room had been erected on the public road. It was made of bamboo poles and matting. But not all the ceremony lasting three days or more is performed there.

There are many customs here which my married friends in the United States of America would not stand for, yet which the Indian women think are proper, because they know no other way. I shall mention only a few of them. Many of the women keep their faces covered in the presence of their husbands when other people are around. They must not speak their husband's name. They cannot eat with them. They stay in their homes or courtyards all the time. When once in a long time they do go out, it is with covered faces. This is not true of the lower caste woman. The women in these castes, who are not well-to-do, work daily and always

A Lively Bunch of Hindu School Girls From Harda

appear with uncovered faces. Although they work in railway yards loading coal, carry bricks and mortar used in the erection of buildings, pull road-rollers, sweep the streets and do many things which a woman in the United States never does, yet sometimes I think they are much more fortunate than the shut-in women who spend all their lives in a two-by-four house and the backyard which has a high wall all around it. No wonder they want to learn to read or to do something to break the monotony. But some husbands refuse to allow their wives to read, and some others are willing for them to learn to read but not for us to teach the Bible. Fortunately, those husbands are few. Wife-beating perhaps is not a custom, but it is a practice in India. Just a few hours ago I saw an example. I heard a man using abusive language to his wife, then he hit her on the back as hard as he could with his hand, threw something at her, kicked her and then followed her into the house. Doubtless she got still worse treatment there. Because of warnings I have had I did not dare interfere in such things. The Christians have broken away from almost all these customs.

A few days ago I was at a Mohammedan home where one of the many daughters is reading English. We were sitting near the porch in the courtyard while I taught her, when someone in the house said something. Such a scatterment of women! My pupil also got up and stood with her back to the door. A harmless doctor was the cause of the commotion. He had come to see one of the young women who is not well. The patient went to the door and opened it halfway, being careful that the other half hid her, answered the doctor's questions, stretched out her wrist to the crack of the door and the professional visit was at an end without the patient being seen. It is difficult for a man to help the women, but women doctors have a great opportunity here. So very many women ask why there is no woman nurse or doctor in our Harda hospital. If there were enough such missionaries we would surely have one or both. But we must not rob other stations of their only nurse or doctor. Do you realize that there are only two missionary nurses in our Indian mission now?

Harda, C. P., India.

Keeping Christian Homes Christian

Florida Christian Home

LONG before the Home was formally opened and when there were only four of us here, we had thanks offered before each meal, and soon after the arrival of a few members we began having morning worship after breakfast each morning. This consists of Scripture read by the superintendent or matron, or a visiting pastor or worker; sometimes verses are quoted by the members or the twenty-third Psalm repeated together, and this is followed by prayer, there being about fifteen of our family who offer public prayer.

For some weeks the different Christian churches sent cars for us on Sunday mornings, but since the organization of a church and Bible school in Murray Hill we have been attending services here. The preaching comes on Sunday afternoons, as we are dependent on the city ministers, who willingly answer this call for their service.

The young people's society of the Riverside Presbyterian Church met with us April 16, and the Evergreen Christian Endeavor society on August 31. The young people of Jacksonville have been especially thoughtful of these older folks. The women of the Home observed the Easter week of prayer with three splendid meetings. An offering taken at this time was sent to the Children's Home at Atlanta for an ice cream treat.

Mrs. J. K. Hansbrough, of the department of benevolence, spent three months with us last winter and her kindly manner and Christian influence will never be forgotten. She was a real "mother" to all and we will be glad to welcome her again.

Mr. and Mrs. John W. Stewart.

California Christian Home

OUR religious activities begin with the day's work. When we are all assembled in the dining room for breakfast, Mr. Boyd reads a chapter from the Bible and we have a prayer of thanks before each meal. Wednesday evening we have our midweek prayer meeting, led by members of the home, for the study of the Sunday school lesson. The little talks we have in these meetings are a great source of spiritual strength.

All who are able attend Sunday school and church every Sunday, and several attend the midweek activities of the church, class socials, missionary and minister's aid meetings.

We are often visited by missionary societies, Sunday school classes and other groups, who not only bring us good cheer but in return receive a blessing and inspiration by coming in contact with those who have spent their lives in service for the Master.

The public library sees to it that we are kept well supplied with interesting new books. We also enjoy our church papers, which we read and then pass on to our immediate neighborhood.

We are sincerely anxious to have our home truly a Christian home, spreading the light and love of the Master.

Mrs. S. Ida Boyd.

Echoes from Everywhere

(*Continued from page* 51.)

Sunday School Items from Egypt

Sheik Metry S. Dewairy of Cairo, is directing the Sunday school work in Egypt as it relates to the World's Sunday School Association, while Stephen Van R. Trowbridge is on furlough in the United States. A number of personal incidents are given in a recent letter, which are well worth quoting:

"A Bible woman in one of our Sunday school conferences volunteered to begin a ragged Sunday school in a certain district of the city. The first Sunday she collected five and taught them a Bible story and gave each a picture card. On the second Sunday twenty were present and in two months' time, seventy was the average attendance. So she had to hire a house and secure more teachers to help her."

"A teacher offered a Mohammedan boy of five a picture card. This he refused to accept, both on the first and second Sunday. When he was asked why, he said he was afraid the card would make him a Christian. The teacher explained that the picture itself had no such magic power and at last the boy accepted one. When he reaches home each Sunday after the class, his father asks him about the picture card and the boy proudly tells the Bible story."

"A leader who opened a ragged school found that he had only twelve pupils and try as he might, he was unable to increase that number. At last he divided the twelve into committees of two each and asked each committee to bring in a new pupil. When he had eighteen, he sent them out in nine committees. Now he has forty students each Sunday."

"The father of a girl pupil went to the teacher of the school and said, 'My daughter likes to attend your school but I am afraid of your religion.' The teacher invited him to listen to the lesson that was then being taught. This was the story of Stephen. When she described Stephen's prayer for his enemies, the man became deeply surprised and interested. 'I never thought,' he said, 'that you had such great principles and such good men. Now I am not afraid about my little girl but would like to come each week with her.'"

An Event of Historic Significance

At the suggestion of American church leaders, seventy-five official representatives from thirty-seven churches of twenty nations of continental Europe met in conference at Copenhagen, Denmark, August 10-12, to work out plans for further cooperation, especially along the line of relief work. During the conference reports were presented from the churches of the various nations as to their present conditions and needs. A statement was also made by the American representatives as to what has already been done in the way of relief for the European churches. Reports from the continental churches indicated the danger of a great weakening of European Protestantism through the present economic difficulties, unless help is given quickly by the American churches and by the churches of Great Britain and of Northern Europe.

The chief practical outcome of the conference was the unanimous decision to establish a central bureau for cooperation in the relief of the European churches, to be organized by the Swiss Federation of Churches and to have its headquarters in

(*Continued on page* 57.)

Through the Door of the Vacation Church School

By BESS O. PEHOTSKY

"SAY, Mr. Scott, how old does a fellow have to be before he can decide whether he is goin' to be a Catholic or a Protestant?" asked fourteen year old Raymond of his Sunday school teacher. Behind that question is a story which is typical of many who find their way into the Broadway Christian Church.

Four years ago, three little Polish brothers came to the opening session of our vacation church school. And they kept coming every day all summer.

The boys lived within walking distance of the church. The mother was very anxious to keep them well employed during the long summer and so permitted them to attend our school. The family was Catholic but had lost faith in the services of their church and none of the boys had received instruction for their first communion. The parents were not concerned about it, but the wife's mother who lived across the street was constantly grieved because the boys were permitted to go to a Protestant church when they were never taken to their own.

An invitation was given the entire family to visit our church, an especial invitation for the boys to attend Sunday school and for the mother to come to the monthly meetings of the home department. The boys immediately became faithful Sunday school scholars, rarely missing a Sunday. But no matter how many calls were made upon the mother and how often she promised to attend, she never came. Finally we decided the reason for this was because of the influence of the grandmother across the street. It was not until two-and-a-half years later, after the family had moved that she actually came to her first meeting bringing with her a Polish friend. She liked the home department, (the aim of which is to get new women acquainted with the church, to teach them what we stand for, and by proper cultivation eventually to bring them to Christ) liked it so well that she missed very few evening meetings at the church.

One Sunday the father appeared at Sunday school with his boys and then stayed with them to the morning worship. How proud the boys were that morning! When on the following Sunday, Raymond, the oldest boy, asked his teacher the startling question related at the beginning of this narrative, we realized what was going on at home.

When we called we found both parents willing and ready to talk in terms of becoming followers of Christ. Raymond had already been pleading to join the church. And so several weeks later on Easter Sunday, with a great many other people with a like background, Raymond and his father and mother and brothers, after having been baptized, were taken into the fellowship of the church.

And is their story ended there? Indeed no! They are so proud that they were brave enough to take this step in spite of harsh family opposition that their faces fairly radiate their joy! The parents are helping other Polish friends who are on the verge of losing their faith, to see a new Jesus, a Jesus who loves and serves. And the boys! Well, they are as good and as bad, as quick and as clever as any real American boys anywhere. With their intelligence and natural desire for education they have a very bright future before them. But what if our vacation church school had missed them!

The Pupils and Teachers of the Daily Vacation Bible School at St. Joseph, Illinois
There were 81 enrolled, representing six different religious bodies.

Mrs. James Ware

A CABLEGRAM has just been received announcing the death of Mrs. James Ware on September 1, in Shanghai, China. She and her husband, who died some seven years ago, gave almost forty years of service to the evangelization of China.

Mrs. Ware was a "Mother in Israel" to the whole mission. She came to China from England in 1881 with her husband. They were engaged at first in business but, seeing the need of Christian pioneering along the densely populated water-fronts of Shanghai and Ningpo, these young crusaders entered into service under the American Bible Society.

In 1890, Mr. and Mrs. Ware joined the mission of our own people in China. Together they traveled up and down the unevangelized Yangtse valley. They founded the first self-supporting Christian church in Shanghai. They made a noteworthy contribution to Chinese Christian literature, especially in the Union translation of the New Testament. And they lived their Christianity in their own home to such good purpose that, not only were their own children finely equipped for service but countless other young lives were influenced by this Christian home.

Mrs. Ware's especial contribution was in the Chinese Christian homes she helped to build and in her evangelistic work among thousands of cotton mill girls. She will be remembered always as a true and loving spirit that set other souls on fire.

W. REMFRY HUNT.

A Record of Fifty Years

A tribute due the women of missionary societies everywhere is to be expressed in the celebration of a half-century of world-wide missionary service rendered by them. The Golden Jubilee now being launched celebrates the fiftieth anniversary of woman's organized work for missions among Disciples of Christ.

For forty-seven years this work was fostered and developed through the Christian Woman's Board of Missions. The story of these years is the basis for this Golden Jubilee. Women in the local auxiliaries who loved this work, who gave and prayed for its advancement will want the story of those years. It will be needed for the historical sketches which local societies will be presenting in many Woman's Day services the first Sunday in December.

Two great books contain the invaluable records of these years,—*The History of the Christian Woman's Board of Missions*, written by its last vice-president, Mrs. Ida W. Harrison, and *The Life of Helen E. Moses*, the great, sainted leader whose faith and devotion were typical of the ideals and service of those years.

These two books should be in the hands of local leaders everywhere. Early orders will insure receipt of the books, as the stock of each is limited.

History of C. W. B. M. $1.00
Life of Helen E. Moses .50
The two books to one address 1.35

A Mama Ji in Mahoba

IT SEEMS to me that since April I've just been in a whirl, being pushed along all the time and not being allowed to do the things I'd like to see done at all but just doing what seemed to be the most pressing thing at the moment. I suppose that was due to a large extent to the newness of my duties as orphanage *mama ji*. Now I feel a good deal freer again and try to master all my duties rather than let a few of them master me; though I wouldn't want to intimate that I know the orphanage work yet, for I don't by a good deal. A family of 140 girls can keep one quite busy most of the time, but I don't have all the time for them only. Sometimes my nurses and Bible women demand their share too. The girls have been unusually well so far this summer, it seems to me. I just hope it continues, so all of them can get in a full year's work at school this term. Last year so many lost out because of enteric fever.

My Bible women have not done a great deal this past month. One was off on sick leave, and now another has been off for over a week, so there has been but little done in Mahoba recently. The work in the four outstations has been going on much as usual, the character of the work done in the villages is quite different from that in Mahoba, for a large part of it consists in living among the people, being neighborly and friendly, teaching them stories, songs, cleanliness, etc., as they have opportunity. Very few of our village women are interested in trying to learn to read, while here in Mahoba my women have regular classes with those desiring to learn. Six have begun since vacation time.

The hospital work also has been very light this past month. I had one of my nurses go out with a Bible woman for a good while until the Bible woman took ill suddenly. Now that all the nurses have had their summer vacation we are trying to have regular classes for them again. I have two preparing for the third year's examination which we hope they will pass in the spring. I have a splendid head nurse to go on with things when I cannot be at the hospital.

The school still requires a good deal of supervision. Miss Campbell is a big help in that; she is really in charge of it and comes over, usually once a week, to look after it. In the meantime I see that it moves along ordinarily well.

We shall all be glad when Miss Jeter arrives. This morning almost the first thing I thought of was that this is the day the new folks for India are to sail from New York, and that was followed by a train of College of Missions recollections, especially our intercessory period each morning. How precious the memory of those College of Missions days is to us and how very helpful!

Last week there was a Hindu *mela* just outside our school compound, and such a crowd of people I hadn't seen in a long time. We took the girls over to the school and let them see it too. Then when the crowd had gone on they were allowed to ride in the "Ferris wheel," a very crude one, but it answered the purpose as well as any at home would for furnishing entertainment to the people. The girls enjoyed it as much as any group of girls possibly could have done.

The chief attraction at this *mela* was the women decked out in their gayest and best, carrying baskets of small wheat plants on their heads. These plants were thrown into the lake whereby the gods would be pleased and give plenty of rain for an abundant crop, so I understand. Very little rain has fallen since then, though.

A couple of Mohammedan *purdah* women called on me yesterday afternoon. It was pathetic to see how much they enjoyed their freedom. They were shown through the orphanage and later we walked about the compound here and they did not wear their *burkhas* (face covering). I was rather anxious about that for if it should ever reach their husbands' ears that we had them out walking without their *burkhas* they would no doubt be forbidden to come here again and very probably get a good beating besides. They acted like someone recently released from prison, glad of their freedom, yet half afraid to meet people. One of the women was a patient at the hospital about Christmas time. She had been in our bungalow before; since then she has become one of our readers, even studying Hindi so the women would come regularly. It is rather uncommon for a Mohammedan woman to study Hindi, but my Bible women do not know enough Urdu to try teaching that. I'm sure I was as happy over the visit as they were. We do so long and pray for the time to come when these people will come to Jesus Christ and accept his salvation and love.

I had a rather busy but nevertheless delightful vacation at Landour again this year. Misses Campbell and Mullin and I roomed together in the same room we had last year. It was good to be with both of them again.

ANNA BENDER.

Mahoba, C. P., India.

Echoes from Everywhere

(*Continued from page* 55.)

Switzerland. That the conference was regarded in Europe as one of the most significant gatherings in the history of the modern church is illustrated by the extensive comment in the European press. The provision which was made for continuing cooperative relationship in the matter of relief offers a new opportunity for the American churches to strengthen Protestantism in Europe and thus to help maintain and deepen the moral and spiritual power of European nations.

A Friend In Need

Recently Dr. McGavran got a hurry-up call to a village about twelve miles from here. We took her ten miles in the car and they had a horse waiting to take her the rest of the way. She was gone several hours and when she returned told us she had saved the life of a woman but that the baby was dead. Just a few days ago she had a similar call to a village about six miles away. She had to ride over fields and through mud puddles on horseback all the way. She stayed all night and returned the next morning leaving a baby and mother doing well, where both might have been dead if the Doctor Miss Sahib had not gone to help them.

A short time ago we had dinner with the civil surgeon and his wife. The other guests were the deputy commissioner and his wife and Dr. McGavran. We had a very pleasant time together. The civil surgeon and his wife belong to the better class of Anglo-Indians. He is dark enough to be a full-blooded Indian while she could pass for an English woman anywhere. They have a nice home and are very pleasant people to know. For a time he was away on sick leave, so we did not see much of them until lately. They live very near to us and seem to be very good people to have for friends.

FAY AND ALICE LIVENGOOD.

Damoh, C. P., India.

Baptisms At Tennoji

Two young men and one woman have been baptized recently at Tennoji. One of the young men has been at our night school for several months and learned of Christ there, before becoming attracted to the church.

A Sunday School Teachers' Training Institute for Japanese Christian workers was held in Karuizawa this summer. It lasted eleven days and one hundred workers were present.

Japan has had the hottest summer that it has experienced in thirty years. The Tennoji church has been holding services in a suburban park under the trees. The temperature has been 99½ degrees.

C. E. ROBINSON.

Tennoji, Osaka, Japan.

LATEST BULLETIN

From Eureka, Kansas

Demonstrating the Tithing System

Quarter ending September 30, 1921, offerings .....$ 798.00

Quarter ending September 30, 1922, offerings 1,499.00

Showing an increase of $701.00 over the same period last year, or 88%; $3.10 per capita.

Will hard-headed business men consider a thing like this worth while? Should it be taught in our churches?

Suppose half the churches in our brotherhood had increased their offerings $3.10 per capita for the quarter ending September 30?

If 50% of our churches in America would make this showing for just three months, it would mean an increase of over $2,000,000.00.

Some people say this system will not work. But it is working.

"Ears But They Hear Not"

With one of my helpers I went to five different villages last month. One of them we visited twice. Most of these visits were made on a five days' trip. In one place only did we fail to get an audience. In that small village none would listen to us, nor even take the medicine we offered those people who were suffering from fever. Everyone there seems to be a loyal non-cooperator and would not believe that we are not servants of the English government. None of us had been to that village for a long time. We were welcome in all other places.

With my three helpers I visited in 312 homes during the month and had 1289 hearers, to a few of whom we sold twenty-one books and gave medicine and tracts to many. Three homes were closed to us but five new ones opened. There were only eleven women reading and we went to each one at least once a week. The beginners were taught twice a week.

The ambition of most of these women is to be able to read the *Ramayan*. Our ambition for them is that through our visits they will learn enough from the Bible to have a desire to read more of it and that it instead of the *Ramayan* will be their sacred book.

As usual we made use of opportunities to "hit" opium, *sharah* drinking, polygamy, child marriage and other harmful things. Because of questions as to why I am here out of my own country, one of my helpers explained something of the Christian incentive and of our ideals of service, and also told about the people in America who love Christ enough to be willing to send money to support his work in many countries.

I have spent much of my free time visiting with Christians and non-Christians. I go walking in those sections of Harda where I think some non-Christians may invite me in for a friendly conversation. In this way I hope to cause many Hindus and Mohammedans to realize that I am their friend.

ANNIE MULLIN.

Harda, C. P., India.

A Christian Code for the City

A Christian Code for the City in Terms of Group Needs and Possibilities is the title of a sixteen page booklet of constructive suggestions, recently published by the Home Missions Council and the Council of Women for Home Missions and is the result of the work and study of certain specialists associated with the Joint Committee on Cities and Urban Industrial Relations of the two Councils.

The booklet contains carefully worked out community goals for boys, girls, young men and young women, our foreign-born neighbors; in the field of recreation; the cultivation of social and civic ideals; and what we should know about our city.

The Church Must Stop War

There is a growing conviction throughout the world that the church of Jesus Christ is somewhat responsible for the continuation of war. At this point the American branch of the World Alliance for International Friendship through the Churches adopted the following resolutions at its last annual meeting:

"Predicated upon the foregoing platform of principles we adopt the following resolutions:

"1. We earnestly request our government to take immediate steps for participation of the United States in the Court of International Justice.

"2. We urge the necessity of a conference of the nations for the purpose of formulating and submitting a code of international law which shall make aggressive war a crime and treat as lawbreakers the nations which refuse to submit to the adjudication of international courts.

"3. We express an earnest hope that our government may find it practicable to cooperate with Great Britain, or any other nation, or nations, in investigating atrocities practiced on Christian minorities in the Near East.

"4. We favor the progressive reduction of armaments by international agreement to the ultimate status of adequate police protection.

"5. We recommend that churches form classes for the study of the principles of the Christian religion in their application to international relations, and that the authorities of the various ecclesiastical groups create committees for aiding these activities.

"6. We call upon the American people to cultivate and practice the art of thinking in terms of peace and international good will, as furnishing the basis of a sound and intelligent public opinion, that will find and apply the peaceful methods of settling international differences with honor and credit to the nations."

Misery and Poverty Abound in Russia

According to Rev. John Sheridan Zellie of Troy, New York, who has just returned after two months spent in relief work in Russia, the majority of the religious people of that land are in misery and poverty. In one of the most famous monasteries he found the monks working in the fields and was able to distribute 200 American Relief food packages to care for as many people for a month. In Dr. Zellie's opinion the winter will bring much suffering. Fuel is extremely high and difficult to obtain and the distribution of food depends entirely on transportation which is not very good.

Progress in Evangelical Church in Brazil

The Committee on Cooperation in Brazil, which represents all the evangelical churches and mission boards in Brazil, has taken a prominent part in the celebration of the Centennial, having prepared patriotic programs which are being followed out by the churches in all parts of the republic.

Rio de Janeiro is one of the largest Protestant centers in the Latin world. There are some hundred preaching centers there and one church of at least a thousand members and a thousand in Sunday school, with eighteen branch Sunday schools, and counting among its members senators, bankers and merchants. Cooperation is prominent in this work. A central office for the executive secretary of the Committee on Cooperation in Latin America, a union hospital, erected entirely by the Brazilian church, a union theological seminary, a union literature program, an interdenominational Sunday school secretary and a union church for English speaking people are among the prominent evangelical institutions of Rio de Janeiro.

Enrollment Exceeds Last Year

The Bible College of Phillips University has just completed the first week of the present session. The enrollment has already exceeded that of the entire period of last year, which was one hundred forty ministerial and missionary students.

The new department of religious education, which has just started under the leadership of Professor Powell has a big enrollment for the start. We expect the Bible College to enroll two hundred this year.

F. H. MARSHALL.

Enid, Oklahoma.

Ready for Examinations

The study of Tibetan and Chinese languages has continued as usual. We shall be able to take the examinations well within the six months' period allowed. We are beginning to feel the heat of summer and may soon conduct our language [illegible] in the shade of the old walnut tree.

J. R. MORSE.

Batang, West China.

(*Continued on page* 62.)

The Trafalgar Christian Bible School, Trafalgar, Indiana

The Bible school is responsible for the new building by crowding the church out of the old building. It is a wide-awake school with an enrollment of 200 in a town of 400 population. It is especially proud of its junior choir.

THAT 15 PER CENT INCREASE

TO carry the regular work of the society, to make some necessary advances and to partially reduce the deficit, will require at least a 15% increase in the General Fund receipts of the United Christian Missionary Society

Fifteen per cent is not a large increase. It is not beyond the bounds of reason or possibility for any church. Out of 210 replies from churches, here is what they say about it:

(a) 83 say they will increase 15%.
(b) 6 say they will increase from 25% to 50%.
(c) 1 which gave nothing last year will give $10.00.
(d) 52 will try to reach 15% increase, if possible, but do not pledge to do so.
(e) 13 doubt if they can reach 15% and do not promise.
(f) 2 say they will not support the United Christian Missionary Society.
(g) 2 cannot increase over last year.
(h) 51 returned the card for supplies and did not say whether they would increase or decrease.

WHY AN INCREASE

(1) The United Christian Missionary Society, in one respect, is like a local church: it cannot stand still and prosper—it must grow or die. There are new demands, new fields to open, new missionaries to be employed at home and abroad, orphan children, widows and aged ministers knocking at our doors. Some advances are imperative, hence an increase in receipts is necessary.

(2) The regular work must be cared for. We pledged the missionaries, when they went out, that we would stand by them. We have given our word to homeless churches and homeless children that we would help them. Our sacred word has been given to the widow in need and to the aged ministers that we would not see them go to the poorhouse. Our word must be as good as our bond.

(3) The deficit must be reduced, if not entirely eliminated. The society is paying interest on the deficit. The interest must come out of the funds that otherwise would go into the work. A deficit always embarrasses and makes it hard to plan for larger things. Let's get out of debt and stay out.

(4) There are great open doors which the society is now unable to enter. New buildings and equipment are urgently needed. The enlargements, as in the case of the local church, must wait until the General Fund is provided for. Hence the urgency for the 15% increase.

WANTED:

Every church in the brotherhood definitely to plan to give the 15% increase.
Every Sunday school and other auxiliary organization to do the same thing.

WANTED ALSO:

Offerings to be sent monthly, or at the very least quarterly.

WANTED AGAIN:

If your church will give the 15% increase, and will send it monthly, PLEASE TELL US SO. AND TELL US SO AT ONCE, so we can be counting on your cooperation in this expanding missionary enterprise.

Copies of a new pamphlet, "Fresh Facts for Forward-looking Folks," will be sent free upon request, for educational purposes in your church.

Please send us a word of cheer.

PROMOTIONAL DIVISION,
UNITED CHRISTIAN MISSIONARY SOCIETY
1501 LOCUST STREET ST. LOUIS, MO.

Industrial Development in Wuhu, China

WUHU has been widely known as the greatest rice exporting center of China. In the old days it was no uncommon thing to see from ten to twenty steamers loading rice here at the same time. It may be news to many that Wuhu is now taking place as an industrial city. The development within the past ten years has been along various lines.

The establishment of the Wuhu flour mill dates back some sixteen years. This mill, equipped with modern machinery, has been running to capacity for seven years. Its product is now so well known that the output cannot keep up with the demand, and the management is considering the enlargement of the plant in the near future. In addition to supplying the local market the mill ships a large quantity of flour to South China.

The Wuhu cotton thread mill is a more recent establishment, having been in operation for something more than a year. From all acounts this mill is now paying large dividends to its stockholders who appear to be contemplating the erection of a second mill next year. The mill has enough spindles to employ 400 hands.

The most recent factor in the industrial development of Wuhu is the new match factory, located on the banks of a small river near the East Gate. While the engineer in charge here is a Japanese, the management is entirely in the hands of the Chinese, there being no foreign capital invested. Although this factory has only been running for a few months its product has found such a ready market and the profits are so thoroughly assured, that the management has already increased its equipment with a view to augment production. The match wood is all obtained from a district less than one hundred miles from Wuhu. To aid in the promotion of this new native industry the government has remitted its customary tax on sulphur so that the factory is in a position to compete favorably with all outside competitors.

An industry of minor interest in this connection is the Wuhu nickel plate factory. Scissors made in Wuhu have long been noted, the total export running into tens of thousands every year. This new company is now producing scissors in all sizes and of greatly improved designs. As these goods, unlike the old, are not subject to rust they are finding a ready local market and bid fair to largely increase the total export of the industry.

This industrial activity is producing marked changes in the social and economic life of the people. Women and girls are employed largely in a number of these new industries. This leads to a new relation between the sexes, with resultant social and moral problems which call for careful consideration if China is to escape the pitfalls of an age of industrial expansion. The wage of unskilled labor has increased 40% within the past three years, and skilled labor has risen in like proportion. Heretofore there was no such thing as female labor because, with minor exceptions, there was no demand for such except as domestic servants. Now that it is possible for a woman or girl of the lower classes to earn 300 cash a day after a training of six months, a servant problem for China begins to loom on the horizon. Women servants could formerly be had for three or four dollars a year in addition to their board and a few odd garments. They now demand at least two dollars per month and board besides. China is an agricultural country, such industries as existed in the past being based upon the apprenticeship system. She has no laws to regulate conditions under the new industrial development. Unprotected by laws which limit the working day, define a minimum wage and protect the childhood and womanhood of the nation, who can predict the future of labor in China?

While the casual visitor might not notice any marked symptoms of progress aside from the industrial activities, those of us who have lived here for years could point to improved conditions and modern institutions. The Electric Light Company is now rendering as good service as any in China; the telephone company has greatly facilitated business transactions, while a modern jail, patterned upon similar institutions of the West, is teaching every prisoner within its walls a useful trade so that he may become a producing member of society after he leaves the prison. Anhwei has been generally known as a very backward province in matters of education. Government schools of primary and secondary grade have, however, increased greatly in numbers, in student enrollment, in modern buildings and equipment, and in standards of teaching. In addition to regular middle schools we have a school of commerce, an agricultural school, an industrial school, a law school and two mission high schools. The girls' normal school has an enrollment in all departments of more than 400 students. We have a good system of roads connecting the foreign houses which are nearly all built on hills just outside the city.

C. A. BURCH.
Wuhu, China. J. WHARTON.

The New Church Building at Bremerton, Washington

D. D. Dick is the pastor. This church was dedicated Sunday, January 29, by Ben N. Mitchell, Superintendent of Missions for West Washington. Bremerton is a thriving seaport town and the center of considerable naval interests. This mission church is supported by the state board and the United Christian Missionary Society jointly. The congregation is growing rapidly not only in numbers but in devotion to all the interests of the Kingdom. They are liberal supporters of our missionary work.

State Street Christian Church
El Centro, California
September 18, 1922.

Mr. H. T. Campbell, St. Louis, Mo.

Dear Brother Campbell:—The El Centro Church had World Call in every home this past year. Also our state paper, the Christian Messenger. I wish to inform you that we shall continue the same policy during the coming year. As a pastor I feel it essential that every home have World Call.

With best wishes, I am,
Sincerely,
A. E. Worthy, Pastor.

Christmas Is Coming

Mothers who are looking for Christmas gifts for eager little youngsters, which they will "really like," should not forget "The Adventures of Jo-Anne and Jimmie," as described in charming verse by our own Lucy King DeMoss with fascinating illustrations by Jimmie Whiteford. The verses carry "Jo-Anne" and "Jimmie," accompanied by a most delightful, caricatured little person known as "Tim" to far-off countries, the characteristics and history of which are outlined, incidentally but informatively—although there is nothing so conspicuously educational as to excite the suspicion of a normal child.

Price $1.00. Send your order to the United Christian Missionary Society, 1501 Locust St., St. Louis, Missouri.

Comparative Statement of Receipts

September, 1922

During the present missionary year closing June 30, 1923, comparisons will be made monthly with the same month of last year.

United Christian Missionary Society and the Six Old Societies

	1921	1922	Gain	Three Months July 1-Sept. 30
Churches	$36,966.03	$29,114.71	$ 7,851.32*	$48,463.99
Sunday Schools	8,553.11	3,686.43	4,866.68*	13,599.54
Christian Endeavor Societies	980.53	569.08	411.45*	1,485.50
Woman's Missionary Societies	53,298.55	54,599.48	1,300.93	64,927.84
Circles and Triangles	3,926.33	4,156.22	229.89	5,285.91
Children's Organizations	1,090.08	998.54	91.54*	1,614.80
Individuals	8,994.72	5,177.49	3,817.23*	25,347.64
Men and Millions Movement	360.00	372.00	12.00	25,956.00
Bequests	589.17	1,500.00	910.53	1,930.00
Interest (U. C. M. S.)	1,374.94	1,184.41	190.53*	3,277.53
Interest (Old Societies)	4,795.01	2,850.83	1,944.18*	7,833.43
Home Missions and Benevolent Institutions	23,286.81	10,337.72	12,949.09*	18,070.04
Annuities	1,900.00	8,000.00	6,100.00	16,300.00
World Call Subscriptions and Advertising	5,699.12	5,555.81	143.31*	11,664.50
King's Builders	330.60	369.49	38.89	836.09
Literature	3,369.81	1,987.78	1,382.03*	6,155.38
Miscellaneous	5,496.51	4,009.22	1,487.29*	12,085.62
Retained by Old Societies—				
Bequests	14,300.00	2,415.87	11,884.13*	9,077.16
Annuities	419.00	645.53	226.53	14,395.00
Interest	76,985.19	12,946.59	64,038.60*	27,410.44
Special		1,000.00	1,000.00	1,000.00
Individuals				125.00
Men and Millions Movement				372.00
	$252,715.51	$151,477.20	$101,238.31*	$317,213.41
Board of Education				
Churches	$ 3,630.51	$ 3,930.23	$ 299.72	$ 7,729.49
Sunday Schools	30.00		30.00*	
Individuals	17.00	75.00	58.00	75.00
Colleges	118.26	59.79	58.47*	188.69
Miscellaneous	41.76	38.60	3.16*	172.35
World Movement	87.54		87.54*	
	$ 3,925.07	$ 4,103.62	$ 178.55	$ 8,165.53
Board of Temperance and Social Welfare				
Churches	$ 586.48	$ 219.23	$ 367.25*	$ 605.07
Sunday Schools		2.90	2.90	18.15
Individuals and Men and Millions	12.50	2.00	10.50*	2.00
Miscellaneous	26.65	90.50	63.85	255.50
	$ 625.63	$ 314.63	$ 311.00*	$ 880.72
Association for the Promotion of Christian Unity				
Churches	$ 422.31	$ 259.57	$ 162.74*	$ 448.81
Individuals	500.00	25.00	475.00*	40.00
	$ 922.31	$ 284.57	$ 637.74*	$ 488.81
Grand Totals for All Boards				
Churches	$41,603.33	$33,523.74	$ 8,081.59*	$57,247.36
Sunday Schools	8,583.11	3,689.33	4,893.78*	13,617.69
Christian Endeavor Societies	980.53	569.08	411.45*	1,485.50
Woman's Missionary Societies	53,298.55	54,599.48	1,300.93	64,927.84
Circles and Triangles	3,926.33	4,156.22	229.89	5,285.91
Children's Organizations	1,090.08	998.54	91.54*	1,614.80
Individuals	9,524.22	5,279.49	4,244.73*	25,464.64
Men and Millions Movement	360.00	372.00	12.00	25,956.00
Bequests	589.17	1,500.00	910.53	1,930.00
Interest (U. C. M. S.)	1,374.94	1,184.41	190.53*	3,277.53
Interest (Old Societies)	4,795.01	2,850.83	1,944.18*	7,833.43
Home Missions and Benevolent Institutions	23,286.81	10,337.72	12,949.09*	18,070.04
Annuities	1,900.00	8,000.00	6,100.00	16,300.00
World Call Subscriptions and Advertising	5,699.12	5,555.81	143.31*	11,664.50
King's Builders	330.60	369.49	38.89	836.09
Literature	3,369.81	1,987.78	1,382.03*	6,155.38
Miscellaneous	5,652.46	4,138.32	1,514.14*	12,513.47
Colleges	118.26	59.79	58.47*	188.69
Retained by Old Societies—				
Bequests	14,300.00	2,415.87	11,884.13*	9,077.16
Annuities	419.00	645.53	226.53	14,395.00
Interest	76,985.19	12,946.59	64,038.60*	27,410.44
Special		1,000.00	1,000.00	1,000.00
Individuals				125.00
Men and Millions Movement				372.00
	$258,188.52	$156,180.02	$102,008.50*	$326,748.47

*Loss.

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It Was a Bangwa Village in Africa

By WILLIAM R. HOLDER

THEY had traveled two days through swamps with occasionally a small grass covered plain. They had passed five tiny villages hid in the damp depths of the forest, but little if any above the high water level. The white man had been only partially successful in his effort to walk by faith the water covered poles, or buoy himself up by hope where there were no poles. Consequently he had absorbed several shocks and had a stiff knee. But after hours of laborious going, and while still slipping around on a path covered by two feet of water, their hearts were gladdened by the strains of, "To Him who for our sins was slain," and soon they climbed onto the six-foot plateau on which the Monjoi outpost is located. The whole village turned out to give them a hilarious welcome since they had never been visited by a white missionary before.

The white man was led to a nice little one-room house, with a ten-foot porch in front, which had been erected by the Christians for their white teacher. He established himself therein and being wet took a seat in the sun to await his little tin trunk. But when it came, water was streaming from it for the boy had dropped it in the swamp. So the white man remained in the sun and the contents of the trunk went onto a vine between the palm trees. But it was not long until the deadly tropical sun had done its healing work and all was right again. In the afternoon a storm came roaring over the forests and brought in its wake a steady rain which continued well into the night and made rest the sweeter.

The Lord's day was ushered in by the squawk of parrots on their morning patrol, a joyous bird medley from the dripping boughs and the early drum call to prayer. "Praise God from whom all blessings flow" gave the proper direction to the morning carol, and though the ear might have noted discords the soul registered a perfect harmony.

As the white man ate his breakfast on the porch the usual crowd gathered and speculated regarding the fish and fried cassava which composed the meal. A group of boys began to play; most all of them looked under-nourished and many were the cases of yaws, ringworm and itch. Yet they got about well enough. Soon they were interrupted by an impatient call from a mother and immediately one of the active went lame and hobbled off under his load of excuses. Most of the adults look to be well cared for and there are some admirable physical specimens. One who survives the neglect and petty tyranny incident to childhood seems entitled to an indolent and self-indulgent maturity.

A walk around the village revealed that it was roughly star-shaped with the chief's house as the nucleus. By far the cleanest and most attractive is the rectangle of twelve houses and chapel where the Christians are grouped. There are probably 450 people in the village. The men all wear more or less cloth, but not a woman of the place has on more than twelve inches of raffia suspended from a cord around the waist. Each of the heathen houses has a sleeping-oven built in, which effectively eliminates the need for cover. It is about six feet long, four wide and three high. Its top is the family depository of pots, baskets and tools. Happily it is not a part of the Christians' houses, for they sleep in open rooms.

Practically every palm tree is boxed and has one or more gourds suspended, into which the sap drops. This is used exclusively for wine. There is a great demand for it and as a result it is difficult to get the palm nuts or oil for food. The market is very poor for the other native products so the Christians come asking if a man who boxes his trees and sells wine for tax money only, will be disciplined in the church. One of the young men who is engaged to a heathen girl comes for help. She and her people object to a formal marriage until they have lived together awhile and really know whether they love each other or not. Shall he consent to the probationary relationship or break the engagement and remain single?

At ten o'clock the drum sends forth its calls and the people rush for the limited number of seats in the small chapel. About one hundred crowd in and as many more stand about it. After two hours of teaching, singing and praying, all retire except those in good standing, who remain for communion. There are thirty-one of them, and what is perhaps the church's greatest problem in the Congo is evidenced by the fact that there is only one woman among them—the wife of one of the evangelists. The men predominate so greatly because of the workmen and teachers from other villages who are among them. But the men exceed the women among the Christians of this interior district by about six to one. This is due to polygamy. The women here are even less free than in other sections of the field. It is in such isolated and inaccessible corners as this that the old heathen regime will survive longest.

So the day passes until the shadows come hastening out of the forests. Then the people gather around the balopticon to get the message by eye as well as ear. It is a time of intense interest. At one of the Baloi villages the older people left one by one because they feared to look upon the faces of the white people who were being called back from the dead. But here, as in most places, their interest held them. The few who remained at home were present before many pictures were shown. They looked and heard the never-old story of Him who came to seek and save the lost. He wrought His work of love before their eyes. He spoke the parable of the Good Samaritan and they heard His commission to go and do likewise. Then He gave His life as a ransom and went back to the Father. But He left His promise to return at that least expected time which no man knoweth and commanded all to watch and pray lest He find us unprepared.

When it is over it seems difficult for them to readjust themselves; they had never seen the like before. They go over the story time and time again, dwelling on the details of the pictures. The puzzle of the elders is voiced by one who asks, "It was white people who killed Him; why are we ignorant black people counted guilty?" So teaching continues after the service is closed.

The voice of questions long unanswered continues far into the night. But finally the night hush settles and all rest. At an early hour on the morrow the caravan will be splashing through the swamps toward the next outpost, where the people have yet to learn of the divine origin and destiny of man.

Bolenge, Africa.

Echoes From Everywhere

(*Continued from page* 58.)

Sentiment for Reduction of Army in Japan

Prominent Japanese are organizing and creating sentiment in Japan to demand the calling of a conference for the reduction of armies. This movement has been brought about by tremendous influence exerted in Japan by the Washington Conference on the Limitation of Armaments.

Isamu Kawakami, general secretary of the International Bureau in Japan and representative in Japan of the World Alliance for International Friendship through the Churches, writing of this movement says:

"The movement in Japan for the limitation of armaments was started last year by Mr. Ozaki when he proposed naval limitation in Parliament. He followed this up with a nation-wide appeal to the people and later the Association for the Limitation of Armaments was formed. The association was very active during the Washington conference, combining all peace organizations in a cooperative movement for the success of the Washington conference as a step toward permanent peace and the reconstruction of the world. They have won the support of many business men and of religious and educational organizations, women's societies and working people.

"Since the Washington conference the association has gained much in strength and influence. It is now working for national sentiment that will demand a second disarmament conference for the advancement of world peace and the benefit of world civilization. Its present slogan is the scrapping of all capital ships and the reduction of the Japanese army by one-half. It thinks that for Japan army reduction is more important than navy reduction, because of the great loss to industry resulting from 250,000 able-bodied men serving uselessly as soldiers in times of peace."

An Unwelcome Visitor

Lotumbe has been having calls from the leopard lately. He comes in the light of the moon and is not satisfied until he has carried off a few goats and chickens. Dr. Frymire and Mr. Smith have set traps for him and he got interested enough one night to get up on top of a trap trying to fig

a way to get the goat that was inside. He seems interested in our house, too. Last month he came up and walked around the corner toward the bedroom. We did not see him but found his tracks the next morning. Last week he came to investigate our goat house and walked about the garden. We keep a gun in the bedroom and Mr. Hobgood has great hopes of getting a shot at him if he gets interested enough to come on the porch. I have great hopes that he never comes close enough to the house again for him to get a shot.

TOBITHA A. HOBGOOD.

Lotumbe, Africa.

Memories

I HAVE been thinking of a birthday party I attended seven years ago this month of September. It was in Akita, Japan, at the McCall home, and the occasion was Merritt's fifth birthday. It was a gala day to our Mildred as well as to the McCall children, for an occasion such as this was rare, ours being the only white children in that part of Japan. We lived just a block from the McCalls in a wee Japanese house. We call it now "The Little House of Sweet Memories," for it was in this house that our own Donald was born and here, too, Clarence and Cora McCall had spent their honeymoon and prepared for and welcomed the coming of their first-born, Merritt.

I have before me now a picture of the happy little birthday group on the lawn of the McCall home. There are Merritt and Field (the latter but two-and-a-half years old), and Mildred, with their conspicuous "white" hair and our little neighbor girl, who attended Miss Garst's kindergarten with Mildred, Ki-chan we called her, though I doubt if there be such a Japanese name. Besides there were two small Japanese boys, friends of Merritt's from the kindergarten, their *sensi*, named Satosan, we two proud mothers, and last and perhaps least on this occasion, dear Baby Robert, who slept in his gocart through most of it, being still too young to find anything interesting in mere parties!

Little games were played, both Japanese and American, and then came supper with salad and biscuit and the lovely birthday cake, topped with lighted candles. How happy the children were and how their eyes shone! And if the proud mothers exchanged sly smiles when the wee brown folk wrestled with spoons and nearly fell off those awkward chairs, the white children saw nothing amiss. To them children are children. What does it matter if their skins are of a different hue or their bringing up a bit different?

Merritt sat at the head of the table—"the big man." It was his day and he felt the importance of it. And what a lovely day it was! September in Japan can only be described as *the* perfect month. The autumn harvest had begun, a rich harvest that year and there was joy in the very air. It did seem that all was "well with the world," and so it was and is, though much sadness has crept into our hearts since then and loneliness, for God has called dear Merritt home, and little Robert too, and though he has given us other little ones and life has been very full, we cannot but miss those who are gone.

Seven years have passed and September comes again. Thoughts of other birthday celebrations are at hand but the memory of that birthday party in that sweet Christian home on alien soil, comes to me and the tears start. Not of sadness, perhaps, but of gladness for the tender associations and sweet companionship, the memory of which has blessed and inspired me through intervening years. The missionaries were a revelation to me of the big things of life. To them I owe a debt I can never pay. Merritt's sweet face smiles down at me from its oval frame on my bedroom wall and makes me feel that I have indeed "an angel watching over me."

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Cooperation in "Non-Cooperating" India

AFTER dark we, John N. Bierma, two young Indian Christians and I, guided by a lantern, walked across fields and through small sacred groves to the village of Galia four miles east of Rath. One of the young men was local secretary for the Cooperative Christian Bank and we were going to call a meeting of the Cooperative Society in Galia. It was much simpler and more informal than a bank meeting in America. The cooperative banking system in India is designed to keep the simple people from the power of the professional 'loan sharks' who exact excessively exorbitant rates of interest for indefinite periods; and at the same time give worthy impetus to thrift and righteous dealings through the teaching of such principles to the people in a practical way. In order to do this the 'bank' is forced to go to the people.

When we arrived in the center of Galia, which is a sort of public square, a half dozen men, sitting in front of their homes rose to greet us. This group grew rapidly, for the Indian is alive with curiosity.

Mr. Bierma gave a man his walking stick as credentials and sent him to summon members of the society not present. Indians sometimes play pranks on each other and do not carry an unblemished reputation for veracity! While waiting for these we were amused by the prattle of a small boy with dark circles painted around his eyes to keep flies and diseases away and numerous metal charms strung about his neck like a rosary, but very scantily clad. He sat on the lap of his proud father and was the target for all the wit and humour of the crowd. In the faint shadows around us, with hoods drawn partly across their faces in deference to modesty, flitted a few feminine forms, equal in curiosity but not in privilege to their brothers.

Presently the straggling members arrived and the meeting began. It seemed little more than a babel of voices. All expressed themselves at the same moment. One man who did not belong to the society gave abundant counsel upon every problem and made no charge for it. Among the chief items of business were the applications for loans which had to be passed on by the group officially before they could be granted. This is the safety valve of the organization as the entire local membership is responsible to the central bank in case the borrower fails. One man wished to buy a yoke of oxen to help in his plowing. Another wanted some money so he could hold his grain until prices would be better. And still another wanted a sum sufficient to marry his child in a highly respectable manner according to Hindu custom; one of the two things for which an Indian lives and works.

After this, came the special meeting of the executive section of the society to pass upon these applications. This little committee, with the secretary, went a little distance apart, where the decisions were cast in final form by mutterings and protests scarcely to be understood.

In the meantime the *Sahib* folk must have attention worthy of distinguished visitors. Ram Deen, one of the leading and most reliable men of the village, brought a brass vessel full of the choicest milk from his herd and offered it to us. When informed that *Sahib* folk always drank cooked milk, he gladly built up the fire so his hospitality would be without restrictions. The business had now ended and we, greatly refreshed by the hot milk, thanked our hosts and rose to go. They rose also and started with us. As we entered the temple grove at the edge of the village, some of the less important personages offered their *salaams* and returned. Then one by one in the order of their rank, they bade us good-night until at the other side of the grove the chief man left us.

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The Missionary Register

Missionaries—Old and New—Going to Field

Mrs. F. E. Meigs, China, October 14, 1922
Mrs. C. C. Drummond, Helen, India, November 7, 1922
Miss Catherine Wisdom, Mexico, October 1, 1922
Mr. and Mrs. Ira D. Crewdson, Kenneth, Japan, October 19, 1922
Mr. and Mrs. L. M. Matson, Jean, Jamaica, October 18, 1922
Mr. and Mrs. V. H. Rogers, Verafrances, Jamaica, October 18, 1922
Miss Agnes Maguire, Jamaica, October 18, 1922
Alexander Paul, Oriental Secretary, Mrs. Paul, Edgerton, Philippine Islands, China, Japan, October 19, 1922

Births

John Dutson to Mr. and Mrs. H. P. Leach, Paraguay, August 1, 1922

Visiting the Fields

Dr. Royal J. Dye, Africa, September 26, 1922
Mrs. Anna R. Atwater, Jamaica, October 18, 1922
President and Mrs. C. T. Paul, China, Japan, Philippine Islands, October 19, 1922

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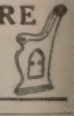
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